

# ROSICRUCIAN SYMBOLOLOGY



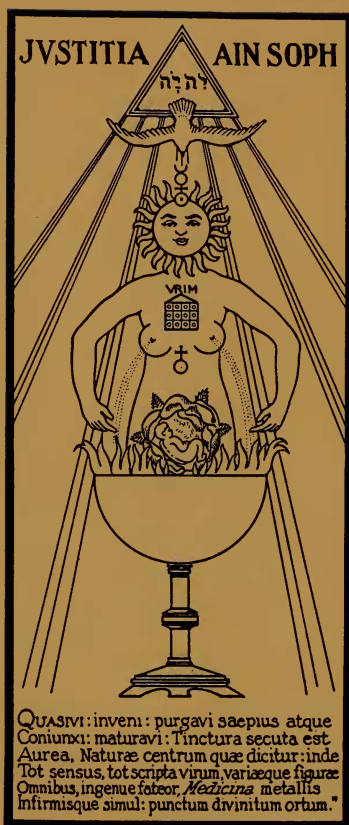
*A TREATISE wherein  
the Discerning Ones  
will find the Elements  
of Constructive Symbol-  
ogy and Certain Other  
Things*

BY KHEI, F.:R.:C.: O°-X°



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*Whoso hath eyes to see, let him see; seeing,  
he shall perceive; perceiving, he shall understand;  
understanding, he shall know the mysteries. Let  
him who hath understanding ponder well this  
symbol, for herein are contained the Secrets of the  
Kingdom; much Gold and Silver is here, yea, and  
Quicksilver, both for this world and for the world  
to come.*

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# *Almes*  $\frac{F.R.C.}{0^{\circ}-X^{\circ}}$  



Nihil Obstat



 *Largus*  $\frac{F. R. C.}{0^{\circ}-VIII^{\circ}}$  ++



Secretary General

# A BOOK

*to amuse the frivolous, pique the curious, confound  
the materialist, shock the orthodox, and give Wis-  
dom to the Understanding.*





## PREFACE.

Originally a course of preliminary instruction for Rosicrucian novices, these lessons in Rosicrucian symbology have been brought together in their present form with the hope that they may be of wider service and reach a greater audience than can be brought together within the confines of a class room. The purpose of the book is to give the student an accurate understanding of the rudiments of geometrical symbology and a knowledge of those essential principles of constructing symbolical figures which, used and applied intelligently, may furnish the means wherewith to read and interpret some of the ancient wisdom of our fathers, "necessarily written in symbols to secure them from the persecution of the hierarchy of the Inquisition."

To the printed page there has been committed here much that is not readily available to the earnest searcher after truth, except thru the slow process of word of mouth instruction. Notwithstanding, it is not a book for the sensation seeker or the idly curious. Those who expect a revelation of some sort, or at the very least a key to the hidden mysteries, will search in vain. Herein are no formulæ for working miracles, but only a simple exposition of ancient truths—how deep and significant, depends entirely upon the reader. "Cast off the Veile that is before your faces, and you shall bee no more blind."

The publication of this book is authorized and approved by the sovereign body of the Rosicrucian Brotherhood in America.

*Aahmes*



# ROSICRUCIAN SYMBOLOLOGY

## INTRODUCTION.

A symbol is defined as "a sign by which one knows a thing,—an arbitrary or other conventional mark, a scientific abbreviation."

Symbology is the art of representing by symbols. (Gr. symbolon, from symballein—sym, together, ballein, to throw.)

It may be comprehended under two broad general classifications—*EXOTERIC* and *ESOTERIC*.

Exoteric symbology includes the signs, figures, and abbreviations used to express terms in mathematics, chemistry, pharmacy, weights and measures, and meteorology.

Esoteric symbology applies to the symbolical expression of occult spiritual and philosophical truths, and may be divided into four departments or sections:

- 1 Geometrical or Constructive.
- 2 Natural and Totemic.
- 3 Phallic.
- 4 Astronomical and Astrological.

Geometrical symbology is the simplest, most ancient, and at the same time most efficient type ever known or used. It utilizes the simplest geometrical forms, many of which were undoubtedly the first attempts at the pictorial expression of thought and idea forms by the progenitors of the human species, incalculable ages ago.

Geometrical symbology also furnishes to the Rosicrucian and especially to the Freemason a tangible, demonstrable reason for the veneration he has been taught to cherish for Geometry as the primal and Divine Science.

In its simple combinations it is to the student of the Cosmic Science and Wisdom what the plans of the architect are to the master workmen. To the true student of the highest spiritual wisdom, geometrical symbology becomes the actual plan of the Great Architect of the Universe, given to the Master Workmen in human embodiments.

The second section or department of Esoteric symbology is designated the "Natural." It is so called from its utilization of natural forms for the expression of the ideas to be inculcated. Thus, for ages the Serpent has been used by the orientals to express wisdom, just as the Owl is used for the same purpose among the occidental or western races. The Dove represents peace and harmlessness; the Fox, cunning; the Lamb, innocence; the Lion, strength; and the Bull, fecundity. Many other instances might be mentioned which lack of space forbids and familiarity to readers renders unnecessary.







The third division is called the "Phallic" and comprehends the enormous number of symbols—mineral, vegetable, animal and human—used by the ancients to typify the human organs of generation, held by them in high veneration as the source of human physical life, and even deified during the long ages of sex worship. Many vestiges and persistencies of this worship still remain, actively in the far East, and symbolically in our own land at the present day.

The symbols used in this division include the stone towers and piles, conical and pyramidal, scattered all over the surface of the globe and venerated by the most aboriginal tribes; certain forms of vegetable life well known for their reproductive vigor and resemblance to the human generative organs; and animal types celebrated for the same reason. The human reproductive organs have been faithfully reproduced and employed as objects of votive worship, temple decoration, and tribal and communal custom in every land, and have been noted by travelers on bas-reliefs, monuments, papyri, and parchment the world over.

In professedly Christian lands the Cross, one of the chief phallic symbols, is the most popular and prominent vestige of ancient sexual or phallic worship, while the Fleur-de-lis, the Rosette, and the Asparagus, are hardly less conspicuous.

The symbols of the Ox, the Lion, the Eagle, and the Man, used in mural and ecclesiastical art to represent the writers of the four canonical Gospels, have a similar significance; and the use of the conical and pyramidal church towers even to the present day perpetuates the cromlechs and other sex persistencies on a monumental scale.

The fourth section, "Astronomical and Astrological" symbology may be considered as dual in its character, as it comprises all the forms of symbology mentioned.

Thus *Libra*, for instance, is symbolized by the Scales, or Balance,  a natural symbol; *Gemini* by , the double masculine symbol; *Taurus* by , a fanciful and figurative representation of the Bull, and *Aries* by , a representation of the horns and general configuration of the head of the Ram. *Sagittarius* is represented by the arrow of the Archer ; *Aquarius*, the Waterman, by the Waves .

The purpose of all symbology has its origin in something more than the desire for brevity—*SECRECY*.

The beginning of symbology was co-incident with the expression of those forms and ideas in hieroglyphics, and is therefore of equal antiquity. It is well known to students of all occult schools that the religions of all ancient peoples were both exoteric and esoteric.

Certain truths, easily assimilated, were given to the people as a whole. These truths were often expressed by a simple and natural symbology, easy of comprehension and remembrance. Higher truths beyond the intellect of the masses were concealed by the ancient priesthoods, for preservation "until the wisdom of future generations" should render their exposition and revelation desirable and justifiable.

Communication of these concealed truths, therefore, was carried on from one generation of spiritual custodians to another by means of hieratic writings, which could be read in a dual manner. Read by the uninitiated they conveyed one simple, logical meaning. In the hands of initiates, however, they conveyed a vastly higher, deeper, and graver interpretation. These hieratic writings employed the geometrical or constructive symbology very largely in their purpose of secret preservation.

In later ages when Christian fanaticism, both Catholic and Protestant, sought to stamp out as heresy all spiritual knowledge except such as bore the imprimatur of Holy Church or Œcumenical Council, the Initiates still used the geometrical symbology in the communication of spiritual truths from one to the other.

Thus many symbolical forms have come down to us, some of which we are able to read correctly and promulgate widely in this age of liberal thought, when thinkers have cast off ecclesiasticism and dare not only to *THINK* but to *ACT* in accordance with the promptings of unfettered intellects.

Some of the symbolism still remains obscure, but at the proper time undoubtedly will reveal to us its precious treasure of truth and wisdom as we may qualify to receive it.

The present work on Rosicrucian Symbology does not assume to cover in one volume the entire field of any department of symbology. It takes up the first section—Geometrical Symbology—and gives a complete exposition of the development of a sublime spiritual and cosmic truth expanded from the starting point of all symbology, the simple *point*. By following its processes of development with care and understanding, the student should become able to translate correctly much of the obscure and complex symbology he will find in the occult writings of the ancients, the Alchemists, the Illuminati, and the mediæval thinkers.

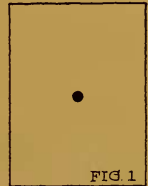


## CHAPTER I.

Our study of geometrical symbology will require as parallel reading, the opening chapter of the Gospel ascribed to IOANNES or John.

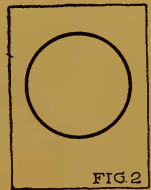
Starting from a Point, it will show the development, amplification and completion of the great cosmic scheme or plan, as apotheosized in the Macrocosm or Grand Man of the Universe, and reflected in the Microcosm or Man—the differentiated Spirit of God in human embodiments. The narrative so far as possible will be descriptive and explanatory.

In John's Gospel we read: "In the beginning was the Word." The "WORD" we represent in Fig. 1 by a dot, or point, which we must remember is the common basis of all symbolical delineation.



In Rosicrucian concepts the WORD represented by the dot or point, is the initial existent condition in CHAOS. It is known variously as the WORD, VERBUM or LOGOS, THE CREATIVE POWER or GREAT CENTRAL *FLAME*. In other aspects it is known under pseudonyms which need not here concern us. As the ABSOLUTE it is the Source of heat, light, sound, power—FORCE. It is the motif of the Masonic motto, "Ordo ab Chao" and the Rosicrucian motto, "Omnia ab uno"—All from ONE.

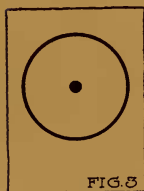
The point, expanded from its periphery outward, gives us in Fig. 2 the Circle, considered as a sphere, not as a flat plane or hollow outline. Symbolically it indicates Totality, Eternity, Completion, Comprehension. The student will do well to remember that in studying geometrical symbology he is following the Deific and Cosmic



Creative Process. This remembrance will make it apparent, especially to members of the Masonic and Rosicrucian Fraternities, why God or Deity is comprehended as the Great Geometrician of the Universe. Geometry has ever been held in highest esteem, Pythagoras and other notable teachers amongst the ancients requiring the mastery of the science before admitting postulants as actual pupils in their academies.



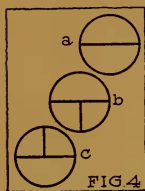
The whole scheme of creation is scientific and geometrical, and therefore best and most truly expressed in that form of symbology.



In academic geometry a point is defined as theoretically position in space, without dimension. It may be *any* position in space. This concept accurately expresses the idea of Deity. Therefore, in Fig. 3 we show our sphere with the dot in the center, pictorially representing our theoretical concept of position in space. By analogy this figure represents the comprehension and inclusion of all creative **FORCES**: all forms of life, visible and invisible, in one complete whole, or unit, with the center as the **ESSENCE**, the **UNO**, **WORD**, or **VERBUM**.

Geometrically, a circle is conceived of as an infinite number of points, equidistant from one central point, therefore all united again express Deity. As the whole sphere, therefore, is a complete expression of Deity in itself, we find that not only "in the beginning was the Word" but—

"The Word was *with* God, and the Word **WAS** God."



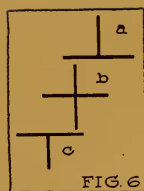
In Fig. 4 we amplify the aspects of Deity; "a" represents our sphere divided into upper and lower halves. The upper half represents the invisible spiritual aspect from which is derived both ancient and modern conceptions of heaven and the empyrean. The lower half represents that aspect of Deity in the visible world of Creation, and by its position symbolizes Dense, or Chemical, Matter. The two halves united also represent Spirit and Matter. In "b" we note the lower half divided, which signifies the division of Matter into both visible and invisible, animate and inanimate, organic and inorganic; "c" shows the upper half divided, which represents Spirit divided into the (psychically) visible and invisible (higher) planes.



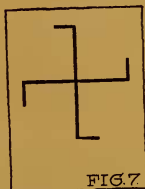
All these divisions united in one figure give us (in Fig. 5) the Cross within the Circle or Sphere. It indicates symbolically the inclusion of all life, animate and inanimate, within what we call Deity; also the Crossifixion of the Divine Spirit of God upon Matter, both visible and invisible.



Fig. 6 shows us the three cosmic aspects of the Cross apart from the Circle; "a" is called the Cross of Ascension, representing the ascension of the higher spiritual principles above the plane which divides Spirit from Matter as commonly expressed; "b" the Cross in its entirety, the union of all principles, Spirit and Matter, Male and Female. It further indicates life, but static—in the body of God, inert, potent, but not operative; "c" is sometimes known as the "Tau" Cross and signifies the completion of the World of Matter in and by itself.



In Fig. 7 we see the complete Cross with each arm turned at right angles to the vane thus formed. Turned to the LEFT they symbolize INVOLUTION or the Descent of Divine Spirit into Matter.

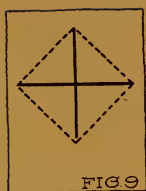


This symbol is extremely ancient. Under the name of the "Swastika" it has been used in art and commerce as the emblem of good luck, merely from a fanciful tradition always associated with it. To the Norse races it was known as the "Hammer of Thor" and to the earlier oriental races as the "Shem-Hammephorash." Long and learned articles have been written about the symbol, dealing for the most part with its antiquity. Its esoteric significance and origin, however, is as stated above. In passing it may be worthy of note that many examples of this symbol have been found by Dr. Schliemann on the site of ancient Troy.

In view of the remarks just made, it might also be well to emphasize the fact that true symbology has nothing to do with the various developments and changes made from an original type of symbol by art. The Cross is known under many forms which have their origin solely in art, not in symbology. The Maltese, Latin, Greek, Teutonic, and Byzantine Crosses are the work of their contemporary artists and have no origin in symbology.

In Fig. 8 the arms are turned to the right, which in our system indicates EVOLUTION, the opposite of Involution; the ASCENT OF SPIRIT OUT OF DENSE MATTER.





Our next figure, Number 9, gives us a further formation. The extension of the arms of our cross to their approximate opposite points furnishes us with a figure whose sides and angles shall be perfectly equal. Considering either arm of the cross as the major axis, we note that the construction of the square devolves upon two right angle triangles.



In Fig. 10 these triangles are shown separate and reversed, for greater clarity. The presence of the right angle triangles in our figure is of importance symbolically, for the right angle triangle had been used from remote times to symbolize Spirit and Matter in their inclusiveness. When shown with the point downwards, such an angle indicates Matter or Earth; reversed, with the point upwards, the angle signifies Spirit or the

Celestial.

These angles are not complete as a triangle, however, until connected with their proper base line.

One of the principal theorems of Rosicrucian philosophy is that of the basic property of the function of mind. It will be remembered by students that mind forms the basis or focus thru which the Ego (and its higher spiritual attributes) functions in the lower vehicles—the astral, etheric and physical bodies. Mind, then, we regard as a *base*, and as a *base* it will be used in all symbology.



Connecting, in Fig. 11, the two extremes of our angles with the basic line of Mind, we have our triangles complete, each a tetra, symbolizing the Spiritual and the Material, with Mind as the connecting link equally potent in the spiritual and material worlds.



Rendering our angles strictly impersonal for a while by eliminating the basic principle of Mind, we note in Fig. 12 the arrangement whereby the arms of the lower angle are above the arms of the upper. It is the well-known figure of the square and compasses. In this figure the two ends of the spiritual right angle below the ends of its material counterpart indicate the descent of Spirit into

Matter and its complete submergence in the latter. It signifies the apparent temporary triumph of Matter over Spirit.

In Fig. 13 we have "more light," for one arm is above the square; in other words, one arm of our spiritual right angle is over the corresponding arm of the material right angle, indicating the gradual emergence of Spirit from Matter.



FIG 13

Fig. 14 symbolizes the triumph of Spirit over Matter, for here both ends of the spiritual right angle are over both ends or arms of the material right angle. Not only has "further light" been given, but in the triumph of Spirit over Matter (or the flesh) "all the light that can be conferred" on a "master" has been awarded the proficient neophyte. This symbol not only indicates the triumph of Spirit, but its resurrection, ascent, and dominion over all material conditions.



FIG 14

Connecting the ends of our right angles again with the link or base of Mind and placing the centers of the triangles thus formed concentric, the triangles are now perfectly balanced, giving us the six-pointed star or symbol of the equilibrium of Spirit and Matter, Fig. 15. This is the peculiarly appropriate symbol of the Hebrew faith which for ages has maintained the existence of but ONE God, perfectly expressed in both the spiritual and material worlds.



FIG 15

Continuing our process of development, we enclose our six-pointed star in the original sphere (indicated by the circle) which in its Deific aspect also signifies Infinity, and we symbolize the Harmony or At-One-Ment of the Spirit that descended into Matter, and the Body now purified and arisen, with Divinity or the Over-Soul. (Fig. 16.)



FIG 16

We have seen that the Circle represents Deity, and the Cross the union of the male and female principle—re-creation or procreation. The two together formed the Egyptian Crux Ansata or symbol of life.

This symbol, therefore, placed within our six-pointed star and sphere, symbolizes immortality as the direct result of regeneration. (Fig. 17.)



FIG 17



FIG 18

Adapting a "Nature" symbol and transforming for the moment our Circle into the Serpent, we symbolize in Fig. 18 the Crown of Equilibrium, and the return of Matter to its source in Spirit. ("Be ye wise as serpents.")



FIG 19

In Fig. 19 we have a more complex form. The Shem-Hammephorash within a Circle, placed between the serpent's mouth and tail, indicate the progeny of the creative egg from the cosmic womb returning to its source, and regeneration thru conquest of Animal Desire or Sense.



FIG 20

The triangle or tetragrammaton in its plain form is comprehended in Rosicrucian philosophy as Heat, Light, and Flame. (Fig. 20.) It is quite true that in modern usage it has been adopted by religious and some esoteric societies to designate "body, soul, and spirit" or "body, mind, and spirit." We are treating here, however, only of the original significance given it in the ancient rituals and philosophies.



FIG 21

The Square, Fig. 21, produced by squaring the Cross, is regarded as the sum of the four elements—Fire, Water, Earth, and Air. Each component square, therefore, will be seen to have equal relative value, and such the Rosicrucian philosophy teaches to be the case in the cosmic activities which gives us our material universe.

These two principal figures, the triangle and the square, express further important truths when combined.



FIG 22

In Fig. 22 the triangle is shown above the square. It indicates the status and position of Spirit not yet descended into Matter, the first meditation of the neophyte who aspires to become a Master Workman, the Entered Apprentice, so to speak.



FIG 23

In Fig. 23 we attempt to show diagrammatically one part of the square taken up into the triangle. It signifies the ascent of Matter into Spirit, and the equal descent of Spirit into Matter. Occupying a position as it were of midway development, the neophyte who contemplates this problem becomes a Fellow Craftsman.

Fig. 24 shows the triangle and square completely merged, showing the ascent of Matter into Spirit and the descent of Spirit into Matter, or Involution and Evolution in equilibrium. It is the sign of Mastership. This is proven by the Tetraktys. (Fig. 25.)



In this figure we find our tetragrammaton divided into nine equal triangles, the three crowning units expressing the sacred name of Deity according to the Hebrew, Yod He Vau He. The heavy black lines show the *projection* of this sacred name of Deity isometrically into the cube or symbol of visible expression and manifestation.

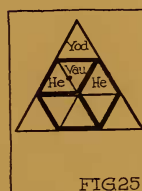
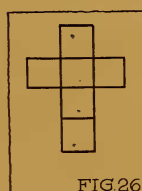
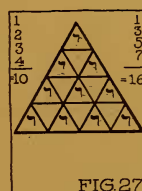


Fig. 26 shows us the analysis of this cube, expanded into the Cross, expressive of triumph over Matter, after Matter has ascended into Spirit and Evolution on the Physical and Chemical Planes is at an end.



Our tetragrammaton in the form known as the Lesser Tetraktys is shown in Fig. 27 and is composed of the ten yods or sixteen numbers, giving us the theosophical sum of all Spirit according to the system of Pythagoras.



Our square squared, gives us the sixteen squares of complete Matter, the Pythagorean proof of Cosmic Evolution. (Fig. 28.)

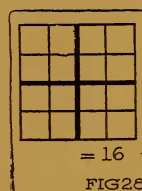
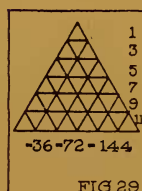


Fig. 29 is known as the Greater Tetraktys and contains thirty-six points or yods, in six lines, numbering one, three, five, seven, nine, and eleven. This number doubled gives us seventy-two. This, in its visible and invisible aspect, gives us one hundred and forty-four, the root of the decimal one hundred and forty-four thousand, relating to the root races it is the purpose and destiny of this planet to bring thru evolutionary expression.



Sixteen, therefore, is the first Rosicrucian sacred number. One hundred and forty-four thousand is the second sacred number.



## CHAPTER II.

Referring back to Figs. 1, 2, 3, 4, (a) and 5, it will be noted that we began our study with the point, or theoretical concept of position in space as our basis of departure, illustrative of the opening sentence in John's Gospel, "In the beginning was the WORD."

From the point we evolved the circle, as the expansion or universal projection of the point outwardly, or the concept of its interior removed and the periphery expanded. This was in signification of the continuation of the opening sentence from John's Gospel, "And the WORD was *WITH* GOD."

This expansion produces what is known in Rosicrucian verbiage and symbology as the *FIRST PROJECTION*.

Following this same sentence from John's Gospel we placed the point visibly within the circle thus created, illustrating the words, "And the *WORD WAS* GOD."

This action is known to Rosicrucian neophytes as the *SECOND PROJECTION*.

Our next act was to expand the point laterally in every direction on one plane, thus dividing our circle or sphere, and symbolizing the First Creative Act, which resulted in the cosmic condition or states of Spirit and Matter as thus distinguished. We must remember, however, that Matter is simply Spirit crystallized into visibility; therefore we find that the continuation of our Gospel quotation, "The same was in the beginning with God," is amply figured. Accordingly, this action makes what is known to Rosicrucians as the *THIRD PROJECTION*.

In Fig. 5 we expanded our point both above and below the plane or horizon created in our last figure, symbolically into the worlds or spheres of Spirit and Matter, dividing the Spirit world into the visible and invisible, and the Matter world into animate and inanimate.

Herein we see that "All things were made by Him, and without Him was not anything made that was made."

This constitutes the Rosicrucian *FOURTH PROJECTION*.

These "projections" have thus been described symbolically, but students will understand that they have a far deeper significance in their practical and personal application when applied to development along the highest spiritual lines.

Thus far our symbology may be said to be static. We now approach a new condition—the dynamic, if it may be so called. In continuation of our Gospel parallel we read, “There was a MAN sent from God.”

In Fig. 30, God, or Deity, is represented by the Circle or Sphere with the WORD, VERBUM, LOGOS, OR UNO as its active or creative center. From it we “project” our point *downwards*, emblematic of creative activity, in token whereof we place over our Great Central Flame (or original point) the Sign of Spirit Descending. This Sign



of Spirit Descending, used frequently thruout Rosicrucian and other symbology, is made up of three factors: the Circle representing Spirit in its totality as Deity, the right angle with the point downward we remember from Fig. 10 represents Matter or Earth; and connected by the straight line of direction we find the complete symbol gives us an accurate concept of Spirit Descending. It is thus used as a complete symbol by itself, in connection with other symbols.

Returning to our Fig. 30, however, we find by reference to our parallel reading the words, “Whose name was John.” The line of direction downward thus formed in our figure, we shall in future know as “John,” or he that proceedeth—the messenger sent before, to prepare the way.

As we have learned that the higher principles function in the lower thru the mediumship, focus, or base of mind, we complete this figure, therefore, by the emblem of MIND—the horizontal line, which we used to connect the two arms of our right angles in previous instances.

We now have the completion of the Sign of Immortality, or Regeneration, also of Creative Activity or *Motion*. It is also the geometrical form of the Egyptian Crux Ansata, or Sign of Generation.

This entire symbol when used with the Sign of Descending Spirit over the Verbum, signifies “JOHN’S DEPARTURE.”

It will be noted in the foregoing figure that Spirit focusses thru Mind, as represented by the horizontal. Coming directly under our sphere or symbolic concept of Deity, a triangle erected on this base of Mind will logically point downward. Bear in mind always that the triangle pointing upward signifies Spirit, and the reverse (i. e., pointing downward) signifies Matter—with *one possible exception*.

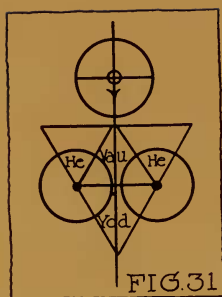


FIG. 31

This exception is when the triangle is developed in consonance with the Sign of Spirit Descending. This is one of the reasons why many good readers become hopelessly entangled when trying to decipher intricate occult symbols. In our present case, Fig. 31, we note the close proximity of the Sign of Spirit Descending to our *first* triangle. In this position it gives the **SAME SPIRITUAL SIGNIFICANCE** to our triangle, only warn-

ing us that when thus used it signifies the descent of the spiritual attributes which it represents. In this case, therefore, our inverted triangle becomes a triangle of Spirit.

Note further that it descends upon "John," its apex denoting the convergence or focus of spiritual forces and their division or equilibrated position on either side of the Verbum, or Word of God.

Now, "as within the breasts are contained the vital parts of Man"—so we find our tetragrammaton contains the parts or points which unite all the units of the sacred name of Deity. These points, therefore, become centers or creative sources of strength—or, as we may say, nourishment. These two notable centers, as illustrated by the black points, we use as the centers of circles, the symbols of creation as a synonym for Deity.

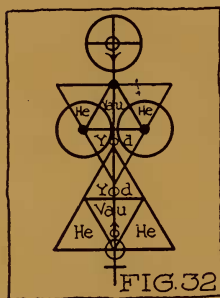


FIG. 32

The six-pointed star or interlaced triangles we found in Fig. 15 represented or expressed perfect equilibrium between Matter and Spirit. Referring to Fig. 32 and remembering that in Fig. 31 we found that in this present instance what would ordinarily have been the triangle of Matter has been, by the presence of the Sign of Spirit Descending converted into the triangle of Spirit in its descending aspect, so the focal part of the

spirit triangle impinging upon "John" indicates the **ATTAINMENT OF MATTER**—or **CRYSTALLIZATION**.

Matter, we here represent by a triangle or tetra, but in this case inverted, as we are obliged to do in pursuance of the indications given us by the inverted Spirit triangle.

Crystallization means the completion of INVOLUTION, therefore EVOLUTION must symbolically begin where Involution ends.

Thus we interlace or interlock the triangles, but not in the position of perfect equilibrium, for Spirit cannot be in perfect



equilibrium *IN* Matter with these few imperfect "Projections," otherwise we would have neither *IN*volution or *EV*olution.

We therefore interlock their apices to form the SQUARE of complete Matter, altho in this instance it will take on the appearance of a rhomboid, which figure also symbolizes the struggle for equilibrium between two powerful opposing forces.

The purpose of Evolution is to permit Matter to *ascend into Spirit*—before doing which it must be REGENERATED from its state of *gross crystallization* into *sublimate essence* or pure Spirit—and this is accomplished only thru the focus of Mind. Thus we place the Crux Ansata or symbol of Generation, Regeneration, and Immortality over the intersection of MIND with JOHN, the active principle, Cosmic Messenger—or "WAY."

The ASCENT OF MATTER is indicated by the Sign of Ascension placed over the regenerative, or creative principle.

Note in Fig. 33 (and in preceding figures) that it is the two Yods in the Tetras which unite to form the Square under the semblance of the rhomboid.

The Square we found to represent the complete sum of the Four Elements of Matter and Spirit, or both as Matter—Fire, Air, Water and Earth.

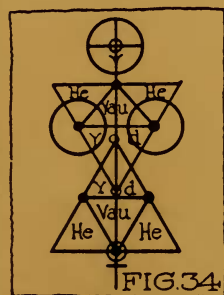
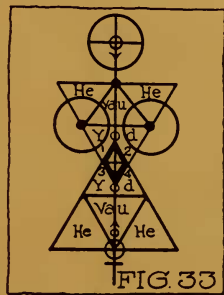
In other words, the Material and Solar termini of "God" therefore not only CREATE but UNIFY the entire Solar System or Plexus of Worlds.

Thus our square (or rhomboid) becomes a Solar Plexus of Creation, or uniting Point of both Spiritual and Material forces.

Also note: that the Vaus (Fig. 34 and preceding figures) both occupy relatively opposite points intersecting the planes of Mind on "John."

MIND being the Plane of Expression and the apices of the Vaus pointing upon and intersecting MIND, shows in the upper or Spirit triangle the HIGHEST Point of Expression or Manifestation on "John," the Messenger of Creative Activity.

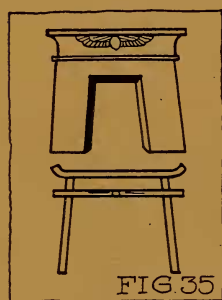
Again, MIND being the Plane of Expression and the apex of the opposite Vau pointing downward as it intersects the Plane, shows the LOWEST Point of Expression or Manifestation also to be on "John."



Thus, Creative Activity on the Spiritual Plane is UPWARD, a process of the Mental, Celestial, and Divine faculties—the Power of Spirit. And again, Creative Activity on the Plane of Matter is thus DOWNWARD, a process of the Physical, Terrestrial, but also Divine faculties—the Power of Matter.

We are constructing the symbolic figure of the GRAND MAN OF THE COSMOS—THE MACROCOSM—or COSMIC TEMPLE. Therefore our Grand Man or Temple must have SUPPORT.

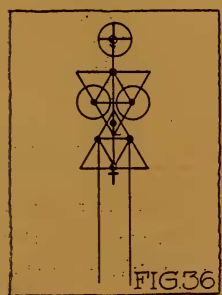
Amongst the ancient Egyptians, Chaldeans, Babylonians, and later the Hebrews, it was customary to erect before their sacred houses what were known as Gates or Pylons. These may still be seen before Buddhist and Shinto Temples in India, China, and Japan, and in many of the ruins of Egypt and also amongst the remains of earlier civilizations.



They will all be distinguished from ordinary entrances by one unfailing sign, the Sign of Immortality, Resurrection, Creative Power and Fecundity, placed between them directly over the center (on the connecting link of MIND). (Fig. 35.)

Amongst the Egyptians these two pillars were known as Jachinnes and Boazostris. They denoted—not as sometimes claimed—"strength" and "establishment," but "Support" and "Duration," which is the actual interpretation of the two words.

These two words were later shortened by our Hebrew brethren after the Exodus into Jachin and Boaz, and used with the same significance at the entrance to their Tabernacle in the Wilderness, which was set up in a manner similar to but on a smaller scale than the Egyptian Temples from which in a sense they had escaped.



In Fig. 36 we place the torso of our Grand Man on the Pillars of Hercules, as these two notable features were later known to Plato, and symbolized in Mythology by the two peaks at the entrance to Oceannus or what is now known as the Mediterranean Sea. Our Grand Man is thus supported by the Jachin and Boaz of the Hebrews or the Jachinnes and Boazostris of the Egyptians.

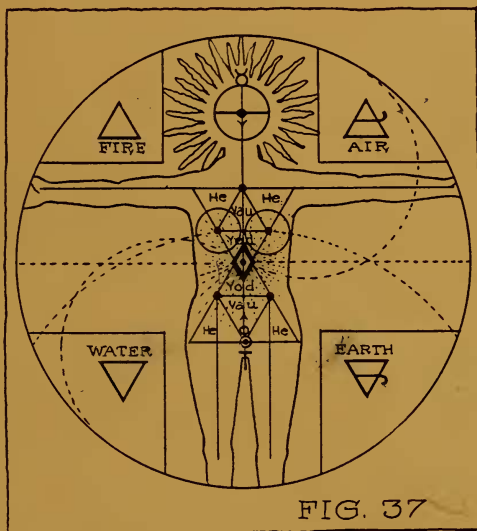
These pillars, you will observe, support the Plane of Mind, indicating its Permanent and Ineffaceable property at a point found by the bisection of the Hes with the Plane of Mind.

We thus indicate by the bi-section of a part of the Name of Deity, its bi-creative, bi-comprehensive, or bi-sexual nature; in other words, the hermaphroditic nature of the Absolute.

Our Grand Man now has accurate and well-distributed balance and bears the Sign of Generation, Regeneration, Immortality and Life in its proper place, between the two pillars or columns.

And still, all is God.

Therefore we symbolize the Deific Nature by the Symbol of Deity—the Circle—in this case formed by the centrifugal emanations from the two points of Nourishment or Strength. (Dotted lines in Fig. 37.) These, proceeding outwards in every direction in two streams, unite to form the Circle or Cosmos. As we found in the preceding figures that activity downward on the left hand side indicates Involution, and conversely Evolution, so the stream of life force from the left point symbolizes descent or the Material part of the Cosmos, and the opposite stream ascending symbolizes the bringing into being of the Spiritual aspect of the Cosmos.



This we further designate by noting that the intersection of the triangles forming the torso of our Grand Man takes place directly over the center of the circle thus formed. Our Solar Plexus in this case directs us to project the dividing line of Mind from the center outward to each side, thus indicating the upper half as Spirit, and the lower half as Matter. To further express this idea we place in each quarter as formed by the intersection of Mind with John the symbols of Fire, Air, Water and Earth.

Each symbol, you will observe, is our original triangle or Tetra, but with those representing the Earth and Air having

the curved line ascending and descending as we found it originally proceeded from the two great points when we constructed the Grand Circle.

The central point where John is intersected by Mind in the Grand Circle, is still our original Verbum or Word—in suspension between upper and lower. This again follows closely the lines from the mystic Gospel of John where he says—

“In *HIM* (The Word) was *Life*, and the *Life* was the *LIGHT* of Men.”

“He (the Word) was in the World, and the World (the Grand Man) was made by Him, and the World knew Him not.”

“John (our upright line) bear witness of Him—this (the Word) was He of whom I spake. He that cometh after me (the Word following down John) is preferred before me (Spiritual Creation greater than Physical Creation) for He WAS before me.” (Our original point of departure.)

By projection from the Solar Plexus, therefore, our Circle, Cycle or Cosmos is thus formed from the Four Elements—two of Spirit, two of Matter or Earth.

These two streams of cosmic force we also find referred to in the Genesiatic account of Creation, the Pentateuch, or Genesis of Moses, as the rivers Tigris and Euphrates, between which God planted the Garden of Eden (Solar Plexus or union of all spiritual and material forces and potencies) and the generative system by which involution is connected with evolution—Matter regenerated, and Spiritual Immortality or Original Innocence—Paradise—is regained.

7 As all the conditions from which creative products emerge are essentially feminine, so do we understand the Word or Logos of our Grand Man to be feminine.

We therefore place the feminine Sign (also an astronomical and astrological sign with different meanings when used in connection with those sciences) over the upper periphery, and indicating the emanations from the feminine creative source by rays, symbolizing our *GREAT CENTRAL FLAME*, the

AIN SOPH—SOPHIA—or according to the ancient Hebrews, the OLD or ANCIENT WISDOM.

We denote the universality of Mind by extending the Plane of Mind to the boundaries of the Cosmic Universe.

Thus, extending universally from East to West, from North to South, and—conceiving the circle to be a sphere as we were taught in our opening chapter—our Temple extends in height

to the canopy of Heaven, and in depth "from the surface to the center."

On returning again to our Solar Plexus we find the union of the two great principles,—the Spiritual and the Physical.

From the apex, therefore, of the upper Yod we find that condition in which, we are taught in occult science, resides the "Infinitesimal Seed Atom" in the "Sea of Highest Ether." From this radiates in every direction those rays of cosmic strength which vivify and vitalize the entire cosmic organism.

From the apex of the lower Yod radiate from John the rays which carry force, energy, direction, and intelligence to every portion of our Cosmic Figure.

Last of all we have that configuration whence will arise "a due proportion and just correspondence in all its parts," which give a structure **STRENGTH, SUPPORT, AND BEAUTY**. Thus our Temple is supported by **WISDOM** to Contrive, **STRENGTH** to Support and Preserve, and **BEAUTY** to adorn the Grand Man of the Cosmos, or Macrocosm—the Temple of the Uno or **ABSOLUTE**.





### CHAPTER III.

In the preceding chapter we accomplished Four "Projections," culminating in the "First Creative Point" indicated by the sixth verse of the mystic Johannine gospel, "There was a 'Man' sent from God."

We have closely paralleled the fourth, tenth, and fifteenth verses—

"In Him (the Word) was LIFE, and the LIFE was the LIGHT of MEN."

"He (the Word) was in the World, and the World (the Grand Man) was made by Him and the World knew Him not."

"John" bare witness of Him—this (the Word) "was He of whom I spake, He that cometh after me" (the Word following down the "way" made by John) "is preferred before me" (Spiritual Creation greater than Physical Creation) "for He was before me." (Our original point of departure.)

Rearranging these verses in their proper sequence and adding two, we have—

"In Him was Life, and the Life was the LIGHT of Men."

"And the LIGHT shineth in darkness, and the darkness comprehendeth it not."

"He was in the World, and the World was made by Him and the World knew Him not."

"But as many as received Him, to them gave He *power* to become the Sons of God"—

"Which were born, not of blood, nor of the Will of the Flesh, nor of the Will of Man, but of God"—

"And the Word was made Flesh and dwelt among us, and we beheld His Glory, as of the only begotten of the Father, full of Grace and Truth."

"John bear witness of Him, this is He of whom I spake, He that cometh after me is preferred before me: for He WAS before me."

Our next logical step is the

FIFTH PROJECTION, or Second Creative Point—the expansion or "Projection" of "John" into the complete "IMAGE" of the Macrocosm—showing us the MICROCOSM or Planetary Man.

The word "man" as used in the preceding chapters signifies the complete Involution of Spirit into Matter.

In this chapter it will indicate the Physical Man as the Projection of the Divine Image created by the Macrocosm. Readers and students are also urged to co-relate the creative sentences in the Johannine gospel with the creative sentences in the Book of Genesis, wherein the same operations of separating Light from Darkness, Water from Earth, etc., will be paralleled.

We shall *not* attempt herein to define the processes by which *Cosmic Inertia* was overcome, nor by which MOTION and the resultants of Action and Reaction originated. Such belong pre-eminently to the domain of cosmic chemistry and physics.

We *shall* endeavor to follow the orderly processes by which Man became manifest as the "IMAGE OF GOD."

First,—we are justified in seeking a

### MOTIVE FOR VISIBLE CREATION.

or this cosmic projection on such a vast scale as the tangible realization of HUMANITY. Nor have we far to seek for such a motive, for it lies clearly before us.

It is commonly known to all students of the occult that the great goal of the majority of searchers has been the so-called "Master's Word" or creative utterance that was the initial cause of visible creation. It is manifestly absurd to conceive of an uttered "word" proceeding from an absolutely impersonal cosmic condition. Instead of audible sound, the so-called "Master's Word" was something far greater—PRINCIPLE, and the *GREATEST* PRINCIPLE IN THE UNIVERSE.

We are taught by John's gospel, and we have been clearly taught by our projection of John that—

"In the beginning was the Word, and the Word was with God, and the Word WAS God—and—(I. John 4-16)—God is LOVE."

The "Master's Word" then is LOVE, and Love is the motive for Creation. Not the transient, ephemeral sentiment so often degraded by the name of love, but the BIG, COSMIC PRINCIPLE, that was the cause of our present existence.

Love in its essential nature has but one mode of expression thruout the Cosmos—REPRODUCTION.

We have found our Grand Man or God, to be bi-natured or bi-sexual. Therefore as the result of the complete affinity between those two elements within, He had but one mode of external expression, so "God" said—

"Let us create (project) MAN in OUR own IMAGE."  
(Gen. 1-26.)

And John says—

"And the Word (LOVE) was made FLESH." (John 1-14.)

We see that our original point has taken on still another and much higher meaning, so that it now comprehends as the GREAT CENTRAL FLAME

The Word	} LOVE.
Verbum	
Logos	
Uno	

As our *Fifth Rosicrucian Projection* we shall try to expand it even as we did in the construction of our Macrocosm, for the production of the *Microcosm*.

With our original point (Fig. 1) now known as LOVE, and impressed with the desire for the reproduction of those conditions which constitute the best and highest cosmic concepts, we expand our point into the original Deific Circle, in this instance to become the corresponding part of our Microcosm or Planetary Man. (Fig. 2.)

As before, we project our line laterally in either direction in obedience to the fiat, "And God said, Let there be Light." (Fig. 4, "a.")

Thus, the head of our Microcosm will represent two important hemispheres, the Upper, or Spiritual, indicating the Light of intelligence, and the Lower, or Material, representing the darkness of the material conditions to which it serves as the portal. (Fig. 38.)



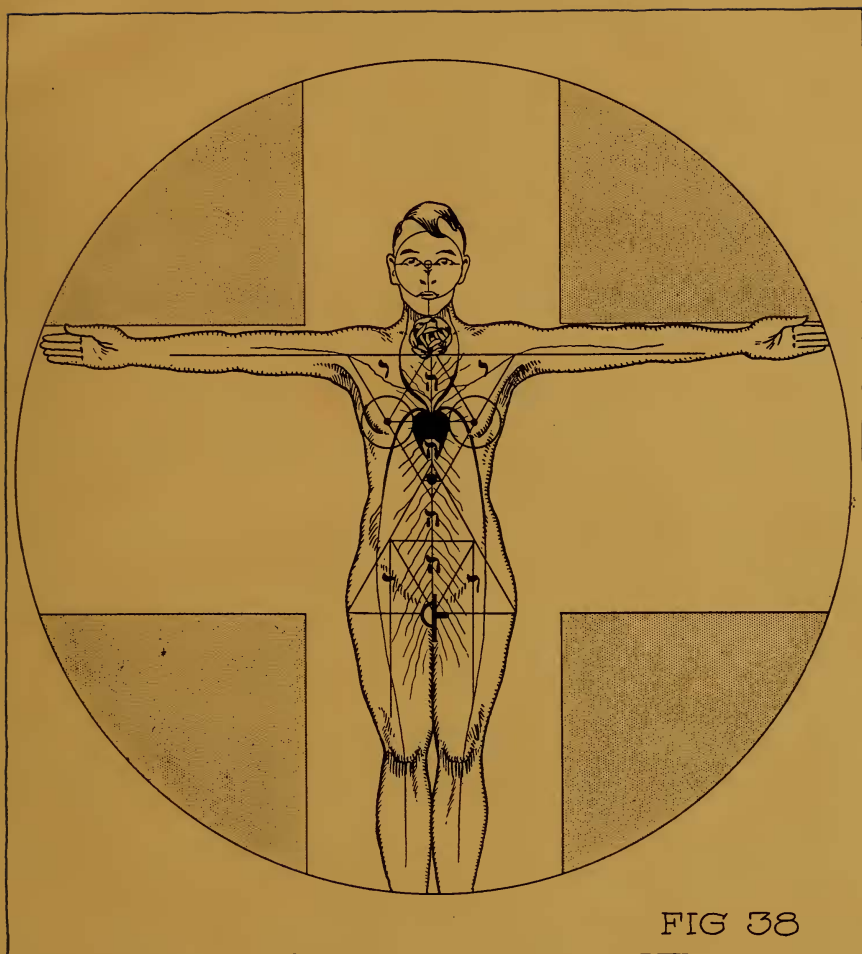


FIG 38

Right here it is important to remember that in this projection of our Microcosm from the Macrocosm, such projection is to be conceived as lateral in EVERY DIRECTION. That is, our Macrocosm is a spheroid condition, not simply projection in one single direction outwardly in space.

Now we are informed by those who can resort to the Memory of Nature for their knowledge of archetypes, that the first form of man's dense vehicle in a remote period long before this planet's projection into space, and, singularly enough while in a state of great light and heat, was that of a large nebulous object, with a single protuberance, or organ, which gradually became sensitive to heat and acted as a preservative against the destructive forces of heat around it.

This organ was no other than our Word, or original seat of Love, which, under the Sign of Spirit Descending as in our Macrocosm, was projected outward and in the case of the Microcosm *downward* exterior to the two hemispheres created in the earliest stage of our Image of God.

Thus this organ of Love was the first organ of sensation, and its latent physiological form today in the human head is known as the *PINEAL GLAND* or *THIRD EYE*, so-called, altho it never was, strictly speaking, an eye.

As we proceed, we find as in the Macrocosm, John manifesting thru MIND, the inverted base of our Triangle forming the spiritual part of man's vital organism, pointing downwards. And as the spiritual triangle is emblematic of the Sacred Name of Deity, we therefore divide it as before into the four interior triangles in each of which we place the Yod, He, Vau, He or Ineffable Name.

This gives us, again, the two principal points of strength or nourishment, indicated by points which we expand into their appropriate circles or spheres of activity. A point, you will remember, represents merely a static condition. The circle indicates its sphere of activity or use.

As the inverted triangle symbolizes Man's Spiritual forces in INVOLUTION, so conversely we must represent his Spiritual forces in Matter as provided with the avenues of EVOLUTION, by the triangle of Matter inverted, or the upright triangle.

The triangle or tetragrammaton always representing Deity in its threefold aspects, we again inscribe within our triangle of Matter the Ineffable Name, thus in the two triangles emphasizing the truth that all that is best in Man's complete nature is but an expression of the God within, as we use it in Rosicrucian verbiage.

The interlocking of our two triangles in the Microcosm reproduces the Solar Plexus of the Macrocosm, or union of all the forces inherent within the human organism, a fact as true physiologically as psychologically.

And as the apex of the Vau in the upper triangle indicates the point of highest creative activity in the Macrocosm, so must it also represent the same in the Microcosm, and conversely, the apex of the Vau in the lower triangle represents the lowest phase of creative activity in the Macrocosm, so does it also represent the lowest or present creative point in the human organism.

But, as in our Grand Man, we were taught that the upper apex represented the highest, or spiritual form of creative activity, or the first form of reproduction by the Word—or LOVE—so does this same point in Man, indicated by the larynx, represent to us Man's future exalted state wherein no further reproduction shall be accomplished by physical organs or processes, but by spiritual power alone—the full flower of man's development from a crystallized form in Matter to a glorious spiritual being or Hierarch—the esoteric truth of the parable of the husbandmen wherein the industrious one was told that as he had been faithful over a few things he should thenceforth be made ruler over many things.

In token whereof we place our rose symbol over the larynx, signifying the future flower of perfected development to which we as Rosicrucian students all look.

Remembering the configuration which the elements of Wisdom, Strength and Beauty gave to our Grand Man, we reproduce the same elemental form which in the present figure becomes the muscular support.

And from the apex of the lower triangle or upper Yod we construct the vehicle for the seed atom in its sea of attenuated ether, which now becomes the heart, from which radiate those avenues which form the pathway of the "River of Life," the BLOOD, vivifying and vitalizing the entire organism.

From the lower Yod in the upper triangle radiate from John those avenues of impact which carry force, sense, energy, and intelligence to every part of the organism.

Yet, thru all these planes of manifestation we still find John the avenue of tangible progress and creative activity, so that as in our Grand Man we find it still represents to us the opposite pole or creative organ as in the beginning. But as we found our Grand Man to be bi-sexual, so we find our *Homo* or Microcosm to be bi-sexual in its essential nature as represented by the combined phallic symbols, the *Yoni* and the *Lingham* united.

Remember that John was the first organ of sense, and aside from its present external configuration its internal ramifications are spread over the entire body in both male and female, as shown by its persistence in rudimentary form in the *clitoris*, altho as the sexes alternate more or less in their incarnations each experiences in turn the full creative activity of this cosmic, organic persistence. This is cited here, however,

to show how one sense alone can become generalized thruout the entire organism, a destiny which awaits all our present sense perceptions.

To place our Microcosm upon Jachin and Boaz is but the work of a moment and symbolizes to us the Image of the Deific omniscience or omnipresence by giving to our HOMO the powers of locomotion in the limited requirements of planetary activity.

To return to the head of our Microcosm:—

We learn that organs are evolved in obedience to the requirements of environment.

Thus, as Heat originally brot forth John from within the body of God, so Light brot into being the avenues by which it could be sensed. So the eyes, or organs by which Light is perceived, belong essentially to the plane of Light, and we thus place them above the median line of the Head, as the windows of Intelligence or Spirit.

Sound likewise creates its own avenues of sense, and as sound affects both the Spiritual and Material Planes, we place the ears or organs of audition over the median line where it bisects the circle.

We found that the apex of the Vau in the Spirit triangle represented the highest point of creative activity, so we place the mouth in the material half of the Head, directly over the larynx, for two reasons:

First, what enters the body by way of the mouth goes directly to the material half of the body, so the mouth properly belongs in that classification;

Secondly, we learn from the Scriptures that not what entereth, but what proceedeth from the mouth of man is what characterizes him, so the mouth properly belongs, while in the material half of the head, yet directly over the larynx or place of spiritual utterance and activity.

It is a notable fact that strong emotion produces an apparent "swelling in the throat," showing its intimate association with the mental and intellectual processes.

Now, singularly enough, we find our Word, or LOVE, or the Pineal Gland, directly over where the NOSE SHOULD BE. And of all the physical organs we yet await the savant who shall reveal to us higher and grander functions of the nose than that of mere smell, or the ability to distinguish between agreeable and disagreeable odors. Sometimes we should be much better off were we unable to smell at all, aside from conditions of warning against noxious and injurious gases. On the other hand, odors from flowers do not interest our

organisms as such, but they DO stimulate our spiritual senses, and under some conditions do also stimulate our sense centers, especially the sexual, which shows the immense importance of the powers of smell in connection with John, or the Creative powers of Man.

The term "IMAGE" does not mean a physical reproduction but a symbolical representation which gradually perfects its form as a result of the struggle for existence and adaptation to environment.

The figure we have now completed fits the descriptions given us in the lines quoted at the beginning of this lesson.

Our point, the "Word," or LOVE, "shone in the Darkness and the Darkness comprehended it not."

"It was in the World" (the Grand Man) "and the World" (the Grand Man) "knew Him (it) not"—(was unconscious, non-individualized spirit).

"But as many as received Him" (the Word) (Love) (Projected Images of God) "to them gave He power to become the Sons of God" (conscious, individualized egos or homos).

"Which" (the Homos or Men) "were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man" (not born as the result of spontaneous generation or of intelligent Matter)—

"But of God"—(projected in the Image of God and endowed with the faculties of reproduction thru LOVE.

"And the Word" (LOVE) "was made Flesh" (incarnate as Man) "and dwelt among us," in the material world, "and we beheld his glory as of the only begotten of the Father" (recognized our kinship with each other and our common origin and parentage) "full of grace and truth" (our true and proper spiritual condition when uncontaminated by matter as with infants, or free from material conditions as in the higher spiritual development).





## CHAPTER IV.

The last three chapters constitute a trilogy of cosmic symbolism, and traced the development of a cosmos or universe and the conditions of its involution and evolution, by symbolic methods, to the reflection or projection of *MAN* in the *IMAGE* of *GOD*.

Man is thus the crystallization of forces *WITHIN—OUTWARDS*, in exactly the same manner by which the snail, oyster, mollusca, and other primal forms build outwardly, culminating in the crystallization of their outer surface in the shell or physical vehicle.

Now, to revert back to our *ORIGINAL POINT*—the *WORD, VERBUM, LOGOS*, the true interpretation of which we found to be *LOVE*,—and—physiologically, in our Microcosm, to be the *PINEAL GLAND*.

Let us again take the Point as our place of departure.

Bear in mind thruout this chapter that among the ancients the Universe was always conceived as a vast *EGG*. If we accept the Hermetic axiom, "As above, so below," we must also postulate, as in God, so in Man, His "Image." Therefore *MAN* begins and grows as an Egg, in an Egg, and develops as an Egg. and finally between the two sexes into which Man differentiates, produces or rather reproduces, fecundates and fertilizes an egg exterior to himself for a newer creation.

Our Point now becomes what is known to physical scientists as (Fig. 1)

• the *NUCLEOLUS*, kernel speck, or Germ Spot, which, amplified by the Deific aspect of Activity, or the Circle, effected by radial emanations (remember the spheroid) of its less potent substance becomes the

⊙ Nucleus, kernel, or Germ Bladder. (Fig. 3.)

Let this Nucleolus or Germ Spot, centered in the Nucleus or Germ Bladder, represent to us the Divine or Potential aspect of the new structure we are about to create, whatever it may prove to be.

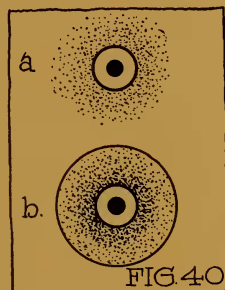
We have learned that all outward, visible forms are but the exterior crystallization of interior forces; and remembering the illustration of the snail, we shall look for the further development or crystallization of our Germ Spot and Germ Bladder, the Nucleolus and Nucleus, in a manner similar to that by which we expanded our Macrocosm from a single point, and from the Macrocosm projected the Microcosm. Thus from Fig. 1 and Fig. 3 we have (Fig. 40, "a") the Proto-Plasm, Cell Substance, or yolk of our developing Egg.

And as we remember again that the Circle represents to us the sphere of activity of a given condition or substance, so we confine our protoplasm capsule-like within a membrane—which later on in biology we shall find is called in mammals on account of its transparency "Membrana Pellucida." (Fig. 40, "b.")

We have now a complete *Cell*, the basis of all existence, common alike to all forms of inorganic and organic life, altho you will undoubtedly find that some scientists refuse to admit the application of the cellular theory to the mineral kingdom; yet, on chemical analysis of mineral or metal reduced, we find the same cellular structure both prior to and after crystallization, and it is due solely to this fact that animate life or activity can be artificially produced by laboratory methods from inorganic substances.

And right here let us now recognize the states of Matter or Substance as they are known to Rosicrucians:

Primordial Substance, or Matter in the form of Spirit, is known to Rosicrucians as



## MATERIA PRIMA—A'Wasa.

After Materia Prima we distinguish between

- (a) Materia Remota,
- (b) Materia Proxima,
- (c) Materia Ultima—

or Primordial Matter in the various stages of its Involution, Apparent Matter in the visible stages of its Evolution, and Ultimate Matter in the process of its future spiritual development and unfoldment.

In our present Cell, the first commencement of development is found to be by what is called the cleavage of the egg, or propagation by self division.

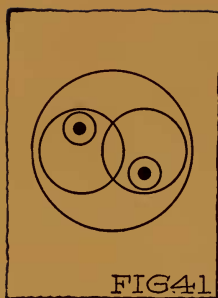


FIG 41

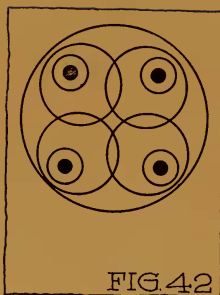


FIG 42

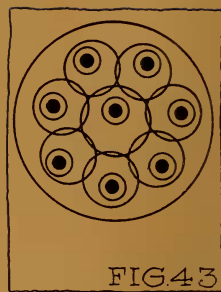


FIG 43

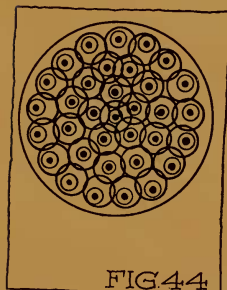


FIG 44

So in Fig. 41 the egg by the formation of the first furrow falls into two cells.

These in Fig. 42 by separate divisions become four cells.

These in turn have divided into eight cells. (Fig. 43.)

In Fig. 44 by repeated division a globular accumulation of numerous cells has arisen.

"As above, so below."

What was true of our first cells is now true of the entire structure, and we now "project," as in the formation of our Microcosm.

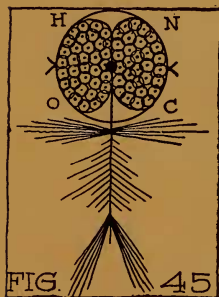


FIG. 45

Considering our first cell as the Pineal Gland, and remembering the projection of "John" downwards, by the process known as "fission" we find our accumulation of cells divided into two equal halves or lobes, vertically, and into two unequal lobes horizontally; that is, apparently unequal, but the correct distribution of weight restores the equality.

From this point it is comparatively easy, without going into details, to construct in the versimilitude of our Microcosm, that organism which acts as the medium between man's original spiritual state and his present or physical manifestation—the Brain and Cerebro-Spinal System.

It will have been noted that this entire system is but the expansion of our original point or Pineal Gland, in this lesson known as our Cell, and that all forms of reproduction must inevitably progress along these lines. This law will hold equally true in physical as well as spiritual science.



Referring again to the Hermetic axiom and applying it to our Cell and the resultant procession of cells, we find if we insert the symbols H, Hydrogen; N, Nitrogen; O, Oxygen; C, Carbon in our first quadrad of cells, we shall have the four elements composing pure protoplasm, or elemental organic and inorganic substance. These four elements form the basis of all cell structure, and even these four are, under some conditions, reducible. Any additional elements or compounds which may exist under later forms of development are the results of exterior processes such as nutrition, breathing, etc.

The point we want to make is that without going too much into chemical details, all substance is, in the last analysis—homogeneous.

It is on this basis that we are justified in seeking the Philosopher's Stone, which is far from a chimera, and which has been found, but under conditions which make it necessary for each individual to find it only for himself.

It is understood and accepted, that Man sums up within himself all the elements and factors of lower, earlier and prior forms of evolving life. Just how this is done it is the purpose of this chapter to show.

The whole secret is contained in the Brain and Cerebro-Spinal system. What is true of one cell is true of all other cells, structurally. The differentiation comes as the result of the action of the evolving higher vehicles of which the reader has undoubtedly learned in previous reading and study.

Physiologically, however, all forms of life from the lowest to the highest begin with the same point of departure and go thru the same processes complete. To show the truth of this we will illustrate the germs or embryos of four vertebrates, at stages of four weeks and six weeks respectively, with one exception—that of the chick, which will be four days.



In each of the following diagrams, 1 indicates the Fore Brain; 2, the Mid-Brain; 3, the Hind Brain, and 4, the After Brain; 5, the Spinal Cord; 6, the Spine.



Fig. 46.  
The Chick, four days.



Fig. 47.  
The Tortoise, four weeks.



Fig. 48.  
The Dog, four weeks.



Fig. 49.  
The Man, four weeks.

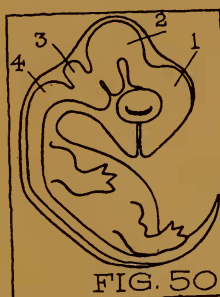


Fig. 50.  
The Chick, eight days.

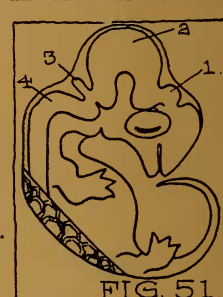


Fig. 51.  
The Tortoise, six weeks.



Fig. 52.  
The Dog, six weeks.



Fig. 53.  
The Man, eight weeks.

It is needless to describe these diagrams in detail. In each the "descent" of John will be plainly and clearly noted as well as the resultant development thruout the entire organism. These diagrams do not assume to be perfect embryologically,

but they do show accurately the consonant development of the physical vehicle with the expansion of what we as occult students recognize as the interior cosmic creative impulse.

The accompanying chart shows the embryological comparisons of the stages of foetal growth with those of various time periods, geological data, and corresponding forms of organic life.

The principal object of this chapter is to show how the entire system of Rosicrucian symbology gives us a definite plan of construction, and how its proper application enables us to solve many, if not all of the problems presented to us by occult science, even as the globes "enable us to establish the relations of seas and continents, the various parts of the earth, the planetary revolutions, etc."

Symbology is to occult science what the skeleton is to Man, or the plans to an architect and builder. In his future studies, the reader is earnestly advised to work out in symbols, the meanings and esoteric interpretations which may appeal to him, and according to his ability to understand the plans represented by symbology will be his comprehension of many of the most important, interesting, and beautiful truths which obscure occult verbiage at present hides from the general reader.



## DEVELOPMENT OF THE MICROCOSM

How the fœtal human brain develops progressively in strict analogy to the evolutionary development of animal life.

	GEOLOGICAL	ANIMAL	HUMAN
Time: Age: Era:	Archæan. Eozoic. Azoic.		
1. Time: Age: Era: Period: Rocks:	Paleozoic. Invertebrate. Silurian, Upper and Lower. Cambrian to Lower Heidelberg. Sandstones, Limestones, Shale, Clay, Slate, and Gneiss.	Animal vestiges, All Invertebrates, Mollusca, Crustacea, Polypes, Crustaceous Fishes.	Fœtal Human Brain, at one month, resembles that of Invertebrates.
2. Time: Age: Era: Period: Rocks:	Paleozoic. Fishes—Acrogens. Devonian and Carboniferous. Oriskany to Permian. Old Red Sandstones, Slate, Limestones, second and third Coal Measures, Lower Red Sandstones, Magnesian Limestones.	Animal vestiges. Primitive, but notably True Fishes.	Fœtal Human Brain at two months, resembles the brain of a Fish.
3. Time: Era: Age: Period: Rocks:	Mesozoic. Reptiles. Jura-Trias (Triassic, and Jura Triassic). Lower to Purbeck. New Red Sandstone, Marlstones.	Animal vestiges. All Reptiles, Lizards, Crocodiles, Frog Species, Turtles, Gigantic Reptiles and Extinct Monsters.	Fœtal Human Brain at three months, resembles a Turtle's.
4. Time: Age: Era: Period: Rocks:	Mesozoic. Reptiles. Cretaceous. Lower to Saranac. Upper and Lower Chalks, Marl, Oxford and Bath Oolites, Neocomian.	Animal vestiges. Platipi, Semi-Aquatic and Land Animals, and Birds.	Fœtal Human Brain at four months is like to that of a Bird.
5. Time: Age: Era: Period: Rocks:	Cenozoic. Mammals. Tertiary. Eocene, Oligocene, Miocene. Green River, Igneous, and Nummulitic.	Animal vestiges. Marsupials, Rodents, Ruminati, and Animals that walk on their toes, as distinguished from fins and web feet.	Fœtal Human Brain at five months, resembles that of a Rodent; at six months, a Ruminant; at seven months, a Digitigrade.
6. Time: Age: Era: Period: Rocks:	Cenozoic. Mammals. Tertiary. Pliocene. English Crag, and Sub-Apennine Beds.	Animal vestiges. All the foregoing, with the addition of Four-Handed Animals or Quadrumana, Monkeys and Anthropoids.	Fœtal Human Brain at eight months' development, resembles that of a Quadrumana or Monkey.
7. Time: Era: Age: Period: Rocks:	Cenozoic. Mammal. Quaternary or Post-Tertiary. Glacial, Champlain, Recent. Pleistocene, Contemporary Deposits, Meteorites, Cavernous.	Animal vestiges. Practically all the foregoing with excessive increase of class, genus, species, and type, also MAN, the first true two-handed animal or Bihumana.	Fœtal Human Brain at nine months' development has become that of a true Human Being or Bihumana.

## CHAPTER V.

We have now accomplished the following important steps:

First—We have found that all symbolic representation originates with the point. This rule is invariably to be followed in all symbolic representation or delineation, and the Point is the first thing to be sought in any attempt to interpret a legitimate occult formula.

Second—We have enumerated the complete series of symbols used in delineating static symbology. These are Right Angles, Horizontals, and Perpendiculars—the Circle being geometrically interpreted as an infinite number of points or an infinite number of short straight lines, equidistant from the central point. These constitute the Major Signs in occultism.

Third—We have arranged these signs co-ordinately to each other in such a manner as to represent "Order out of Chaos" or the comprehension of "All from One."

Fourth—We have accomplished this arrangement by a series of "Projections" the completion of which gave us the Macrocosm or Grand Man of the Universe, a symbology which sums up in its essential components all the potentialities of both Involution and Evolution, or Spirit Descending and Ascending.

Fifth—With our Grand Man as the embodiment of the Great Central Flame we accomplished a further "Operation" by which we "Projected" Man, the Microcosm, in His image.

Sixth—And last, we found our original Point, when considered on the material plane, to be none other than the Pineal Gland, which has been the despair of physiologists, and which occultists have always asserted to be the original creative nucleolus, nucleus, complete cell—or EGG from which all visible forms of life activity began to evolve.

With the Pineal Gland as our starting point, as in all other or previous projections, we performed the second "Operation" (keep in mind this term "operation" as it will later be found to be extremely significant), which was the development of the Cerebro-Spinal System—the most important part of Man's entire organism.

This statement might possibly meet with some honest challenge from physiologists, biologists, or students of em-

bryonic forms, all of whom would undoubtedly agree upon either the circulatory or digestive systems as pre-eminent in importance on account of their supposedly prior origin. But bear in mind that in occultism, we have found that all visible forms are but the crystallization exteriorly, of inward, invisible forces; and it is for the invisible force and source that the true occultist invariably looks.

It is in the Pineal Gland that the Seed Atoms are first deposited, later travelling down "John" to the Heart and elsewhere. It is to the Pineal Gland that we first look, therefore, for our knowledge of the origin of visible Man.

With this understanding of the importance of the Pineal Gland as the one pole of the Cerebro-Spinal column and system, the whole of the latter, taken with its ramifications, is seen to be the channel thru which the invisible potencies and forces carry on their processes of crystallization outwardly into visible, tangible manifestation.

Physiologically speaking, since the Pineal Gland is thus the first point of creative activity in the forthcoming organism, we can see how true it is, objectively, that the first form of reproduction is mental, consequently spiritual.

Thus the Pineal Gland and its amplified group of cells—the brain—is, even today, the positive pole of creative activity, while the generative organs which we now temporarily (cosmically speaking) find necessary for reproduction, are the negative pole.

Like Esau's surrender of his birthright for the pottage, the generative organs on the negative side are now given greater and undue prominence, simply because when Man began to know himself—and his wife—he also began to forget his spiritual existence, and creative activity on the positive pole gradually became dormant. This accounts for the apparent dormancy of the Pineal Gland today, to which physiologists can assign no adequate use, yet it does not assume the necessary conditions to make it a true rudimentary organ.

The truth that the positive pole is the true and greater center of creative activity is shown by the fact that many women who have cultivated their mental powers far beyond the ordinary can regulate or control the functions of conception and birth at will, regardless of any conditions of environment or association.

This truth further explains the so-called phenomena of Parthenogenesis, or virgin birth, there being a number of well-authenticated cases of full and partial births without the usual



conditions of co-habitation; altho it is only just to state that in no case has the progeny survived more than a matter of a few moments, and in one extreme case a few hours, nor has any case been that of a perfectly formed child. It does show, however, that it is possible for the ovum or EGG to become fecundated or fertilized without the intervention of the opposite sex.

Present sex conditions are a makeshift, rendered necessary by Man's ignorance of his greater mental and spiritual powers.

The neophyte in Rosicrucian work is instructed first to look well into himself, in seeking to penetrate into the mysteries of Nature, for if he does not find what he seeks within, he will never find it without. These instructions are not merely empty formulæ. To the neophyte who stops at the mere phraseology, they will undoubtedly be meaningless. To the neophyte who ACTS they will open up a mine of information and furnish the clues to many a hidden process.

It is with the purpose of taking up this clue that we have advanced the foregoing statements regarding sex.

First remember that God formed Man "out of the dust of the ground," as we are cabbalistically informed in the first and second chapters of Genesis. (Genesis 1-27, and 2-7.)

This, of course, is not to be taken literally, as the text would seem to imply and as a commonly accepted theology also infers. Instead, remember that we are placing the occult interpretation on all Scriptural readings. The truth contained herein is, that Man is formed of all the elements which constitute visible matter, the earth being taken as the great, ponderable unit of such.

Physical Man is the Magnum Opus of the Physical or Chemical World, and in the preceding lessons you have learned how he sums up within himself all the evolutionary processes of that world. You have also learned how he is a spiritual Ego, operating thru various vehicles—the outward visible crystallization of inward invisible forces.

It is time we recognized this process by a different and far more significant appellation—TRANSMUTATION.

The physical or so-called dense body of Man is the transmutation, under the direction of the Ego, of the finer spiritual substance, or Prima Materia, into first, Materia Remota, thence into the form as we at present know it, Materia Proxima.

What is true of the microbe is true of the Man; what is true of the drop of water is true of a planet; what is true of a planet is true of a solar system—ultimately of an universe.

The same process, therefore, that has transmuted Prima Materia into Materia Remota in the dense or physical body of our planet, is equally stable and enduring in the case of man.

The real study of Rosicrucians, therefore, is the study of Transmutation, both PHYSICAL AND SPIRITUAL.

In this study we first contemplate the Atom, which modern science subdivides into elektrons and eons. Its latest postulate is that of a form of electrical energy.

Whether it be energy, or static Matter energized by some force, odic or otherwise, possibly at present unknown and unsuspected, anything that has existence in ponderable form must have substance. Ancient and modern chemistry takes as the basis of all primal forms the four conditions known as OXYGEN, HYDROGEN, NITROGEN, AND CARBON. Note that we call them "conditions" instead of the scientific term "elements," as occultism always bears in mind that material science is far from having arrived at the last word in the knowledge of any of them. In these four conditions we find all that is necessary to produce the first operation in the transmutation of Prima Materia into Materia Remota, and thence into Materia Proxima, which in its earliest visible stage we term Protoplasm.

A reductive analysis of any metal or mineral in a state of comparative chemical purity, to its ultimate base, will bring us inevitably to the same basic result. It is not a matter of imagination, therefore, to realize that all types of visible matter are homogeneous basically, various compounds being produced as the result of internal and external forces of environment, and becoming more and more complex as the processes of involution and evolution advance.

Keep constantly in mind the motto of the Order—"Omnia ab Uno," or All from One.

The forces just referred to, and the Primum Mobile as applied to Man, are found in the 2nd Chapter of Genesis, vs. 6-7.

It will be noted therein that in the Moon Period, "there went up a mist from the earth and watered the whole face of the ground."

"And the Lord God formed Man of the dust of the ground, and breathed into his nostrils the *breath of life*, and Man became a living soul."

Herein we note two principal factors:

First—The primal sign of motion or visible activity in our Microcosm, and

Second—The "OPERATION" of producing (or transmuting) intelligent organic Matter from unintelligent—first inorganic, then organic—Matter.

## BOTH ARE DIFFERENT STAGES IN THE PROCESS OF *TRANSMUTATION*.

Just as in mathematics we transmute a given figure by raising it to a higher power, so in seeking to learn how to transmute the figure of our Microcosm, raising its powers to the highest expansion, it is well for us first to seek the formula thru the transmutation of the lowest types in the lowest stream of life—the Mineral.

In doing so, let us keep in mind that ALL minerals and metals are but differentiated types of the LOWEST of all forms of life; the first tangible kingdom or sphere wherein evolution can be truthfully said to begin. As such they have absolutely no value intrinsically in a cosmic sense, and their only value—an unreal one—is that developed by their relative attractiveness, the difficulty of extracting them, and other attributes which appeal to the sensual and animal nature of Man in his present undeveloped state of consciousness and judgment.

Therefore the neophyte who seeks the secrets of transmutation solely for material ends, has not attained a plane one whit removed from that of his equally unenlightened fellows; and the Creative Hierarchs—those cosmic alchemists—not having been able to transmute his animal powers into spiritual potencies, he will fail to solve any of the problems of transmutation in the lower forms.

We are told that whoso seeks shall find. Many infer that this saying applies only to spiritual truths. Not so, for we find no limitations in connection with it. Instead, we are told in the 16th vs. II Genesis, "And the Lord God commanded the Man, saying—of every tree of the Garden thou mayest *freely* eat."

At this time, however, we find from our knowledge of the mental and spiritual condition of Man that he was in a state of innocence of the opposite polarities of so-called right and wrong, therefore it was perfectly right for him to indulge all the desires to which at that time he was subject. But in the disobedience referred to in the next passage, his mental states

became subject to the results of misapplied good, called error, or wrong, evil and sin, and he lost his earlier prerogatives.

Thus until we regain that original state, amplified and raised to a higher power by well-assimilated experience, we can expect no results if we pry into the secrets of an exacting Nature for purely selfish or material ends.

It cannot be presented too vigorously to students that in our attempt to enter upon this study, our hands and hearts must be clean, and we must do so with all material motives set aside. We must also set aside all preconceived ideas from the many lines of thot promulgated today, many of them mere fads.

Let no reader of this book suppose for a moment that it is the purpose of these chapters to instruct him how to raise gold from base metals. Whether or not this ever has been done or ever can be done is a problem each must decide and demonstrate (if he can) to his own satisfaction. It is, however, the study upon which Rosicrucianism is based, and it is our purpose herein merely to point out some significant clues which, if properly meditated upon, may lead the seeker to the right path.

Attention is called to the eleventh and twelfth verses of the second chapter of Genesis—

"The name of the first is Pison, that is it which compasseth the whole land of Havilah, WHERE THERE IS MUCH GOLD."

Is it not strange that an undoubtedly inspired writer in giving a statement of the Creation of the World—the most momentous topic on which any writer could engage—should so far forget his sublime work as to announce gleefully that in the first place actually named in sacred history, there was much gold there?

But note, the next paragraph informs us—"AND THE GOLD OF THAT LAND IS GOOD."

Surely, if this is to be the keynote of the Biblical statements, independent thinkers are perfectly justified in accusing Christians of having the most materialistic views of heaven and spiritual states.

As before, we turn to occultism for the key. In our occult dictionary we find the definition of gold to be—spiritually and alchemically—"an emblem of perfection upon the terrestrial plane, as the Sun is the symbol of perfection upon the super-terrestrial plane. There is historical evidence that the ancient Rosicrucians possessed the power to transmute base metals

into gold, by alchemical means, by causing it to grow out of its own '*seed*,' and it is claimed that persons possessing such power exist even today."

In the tenth verse of Genesis II we are told that a river went out of Eden to water the Garden, and thence it was parted into four heads.

Physically speaking, these four rivers embraced the lands wherein Man first emerged as a true bi-humana or homo. Occultly speaking, these four heads are none other than the four elements upon which all visible creation is based. And each viewpoint corroborates the other. But most significant of all, the name of the first comprises much Gold—the symbol of terrestrial perfection. So the Genesiatic writer is not so far astray as might at first have been thought.

Now note that of our four elements or conditions, one is Gold, certainly not under the aspects by which we now recognize that metal, but occultly and scientifically speaking, containing all the factors which, under proper conditions, may produce gold as we know it.

But more than this, occultly in these four elements we find the component parts—nucleolus, nucleus, protoplasm, and the membrana pellucida of our cell; in other words, the Pineal Gland of our planet—the "seed" referred to in our definition of Gold and our original cosmic atom.

And as with the planet, so with Man. In him also we find these same elements and he is instructed to look within himself, for he shall never find what he seeks without him.

Our problem therefore is, to find that substance within man, within which is the epitome of terrestrial perfection, creative power, and the basis of all compound structures, from the simple state of which, by raising to higher powers, we can create as we will and what we will.

It is not the purpose of this book to furnish an interesting literary essay, or an entertaining hour. On the contrary, clues have been pointed out, so that the student, by carefully following them, may arrive at a definite starting point on this all-inspiring subject, the great purpose of the Fraternity.

Careful and exhaustive study of the Biblical writings is urged, and deep meditation, in the sincere hope that many thereby may enter upon the right path and attain the "illumination of the higher spheres."





THE THREE MIGHTY ONES.

Sphinx,  
Cheops,  
Stonehenge.

After weighing carefully the claims to equal distinction of notable temples, mounds, aboriginal remains and ruins, it is believed that the impartial critic will agree that of them all the Sphinx, the Great Pyramid, and Stonehenge, remain as much of a mystery today as ever before.

True it is, that each of them has been weighed, measured, surveyed, photographed, and their intimate acquaintance made in every possible manner, yet their secret is still preserved, and their true origin is still a matter of scientific speculation to the vast majority.

Every few years we are gravely informed that the "Secret of the Sphinx" has been discovered, only to find that once again we have been aroused by a false alarm.

An Egyptology which can ascribe no loftier purpose to the creators and leaders of the glorious Egyptian civilization than in the case of the Sphinx a portrait bust, and in the case of the Pyramid a tomb, is, to say the least, hardly worthy of passing attention. Egyptian Pharaohs were undoubtedly human, but their whole history attests the fact that whatever they did was for a distinct purpose, far beyond a mere matter of personal vanity.

The tomb in the Great Pyramid has never been known to be other than empty. Its Ground Floor, Middle (or Queen's Chamber), Grand Gallery, tortuous winding passage, and Sanctum Sanctorum or King's Chamber, suggest much more than a mere tomb, to "those who know." Many a neophyte has been "brot to Light" therein and its work of initiation is far from ended.

Aside, however, from their importance as monuments of a past wisdom and ritual, they stand today unrivalled as monumental symbols of scientific knowledge. As such they have a rightful place in this little treatise on symbology, and as such they will be briefly described.

The Sphinx, while not so interesting as the Pyramid from a strictly scientific standpoint of mathematical data, is nevertheless the greatest of this great trio.

Tradition has it, that Mary laid the tired Jesus between the paws of the Sphinx to sleep.

Robert Hichens says (*Egypt and its Monuments*) "It is, I think, one of the most astounding of acts in the history of man, that a man was able to contain within his mind, to conceive, the conception of the Sphinx. That he could carry it out in the stone is amazing. But how much more amazing it is that before there was the Sphinx he was able to see it with his imag-

ination! One may say impertinent things that are true about it. . . . All this does not matter at all. What does matter is that into the conception and execution of the Sphinx has been poured a supreme imaginative power. He who created it looked beyond Egypt, beyond the life of Man. He grasped the conception of Eternity, and realized the nothingness of Time, and he rendered it in stone.

I can imagine the most determined atheist looking at the Sphinx and, in a flash, not merely believing, but feeling that he had before him proof of the life of the soul beyond the grave. . . . Always as you return to the Sphinx you wonder at it more, you adore more strangely its repose, you steep yourself more intimately in the aloof peace that seems to emanate from it as light emanates from the sun. And as you look on it at last perhaps you understand the infinite; you understand where is the bourne to which the finite flows with all its greatness, as the great Nile flows from beyond Victoria Nyanza to the sea."

Hoary with antiquity, its origin was a mystery even to the Egyptians of the Middle Empire, and we can search the pages of history in vain for data of value. Occultism claims much knowledge of a true character regarding the Sphinx and Pyramid, but we take occasion at this point to emphasize the fact that legitimate, sane occultism does not countenance the absurd claims of an age of over a hundred thousand years for either the Sphinx or Pyramid.



## THE GREAT PYRAMID

This great monument has been so often described that repetition here would serve no good purpose. In lieu, we shall give merely a few figures to show its mathematical importance, and to demonstrate the wisdom of its builders. We cannot bring ourselves to believe that such wonderful mathematical and geometrical science would be by chance incorporated into a structure whose only purpose was to serve as a tomb.

Base line nearly one-sixth of a mile long.

Built to practically absolute proportion.

Solves the squaring of the circle.

Earth's weight in tons, 5,272,600,000,000,000,000.

Pyramid's weight in tons, 5,272,600.

Pyramid inch,  $1/500,000,000$  part of earth's polar diameter.  
giving us our modern linear inch.

Height, 5,819 inches; multiplied by a thousand million inches gives 91,840,000, the distance to the Sun in miles.

Sum of the four sides of the base, 36,526 inches; allowing 100 inches for each day in the year, gives us  $365\frac{1}{4}$  days, the exact number in the year.

Length of diagonal of base, 12,934 inches; sum of two, 25,869 or an inch for every year in the Sidereal Year.

Age variously given as from 2170 B.C. to 250,000 B.C.; the latter figures are absurd. It is, however, logical to ascribe a greater age than 2170 B.C. Three most logical dates of foundation, 2170, 27, 970, or 53,770 B.C.

ALWAYS found to be orientated *true* north and south.

Exactly placed over the geographical center of land and water distribution of the earth.

Temperature of King's Chamber taken as the mean from which are taken all our standard thermometric measurements.

Cubic contents of the sarcophagus or coffer in King's Chamber give us our standard for weights and measures, liquid and dry.

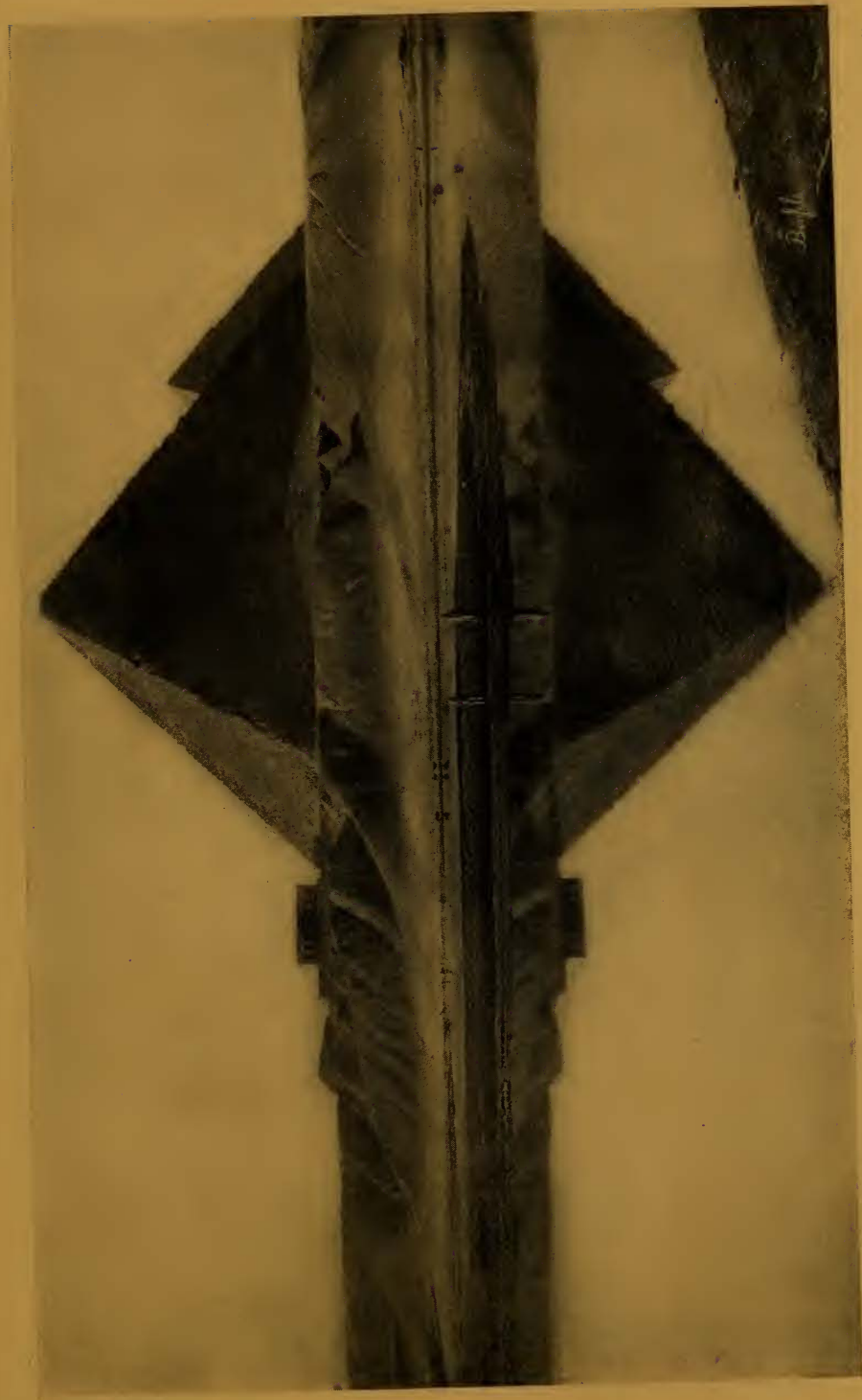
Herodotus states that 1,000,000 men were required to build it, and Didorus Siculus agrees with Pliny that over 360,000 men were at work upon it for 20 years.

Grand Gallery 28 feet high by 157 long.

Monoliths on step courses 2,300,000, each averaging  $21\frac{1}{2}$  tons.

At noon meridian casts no shadow.

These cosmic measurements built into the Great Pyramid attest the knowledge of the ancients concerning truths which the modern world asserts to be its own special discoveries.



THE GREAT PYRAMID, [CHEOPS] [KHUFU] GIZEH

From the initiations which occurred in this vast building came the origin of the legend of Hiram Abif perpetuated under the allegorical story of the building of King Solomon's Temple.

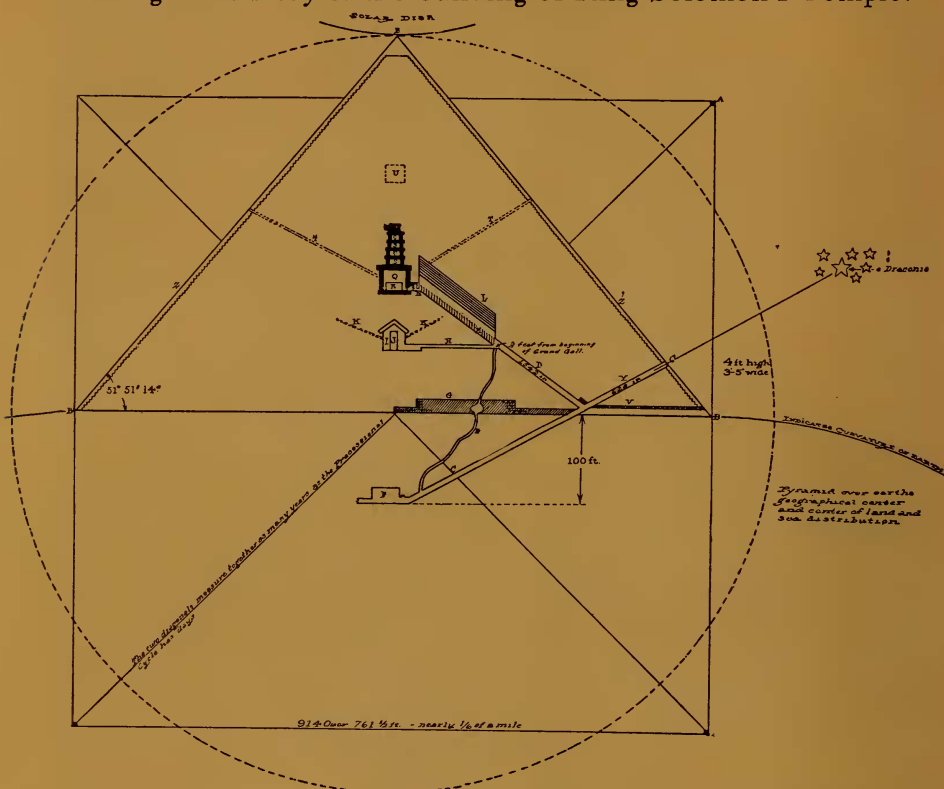


DIAGRAM SHOWING SECTION, ANGLES, ORIENTATION, AND THE "SQUARING OF THE CIRCLE" AS DEMONSTRATED BY ITS GEOMETRICAL PROPORTIONS.

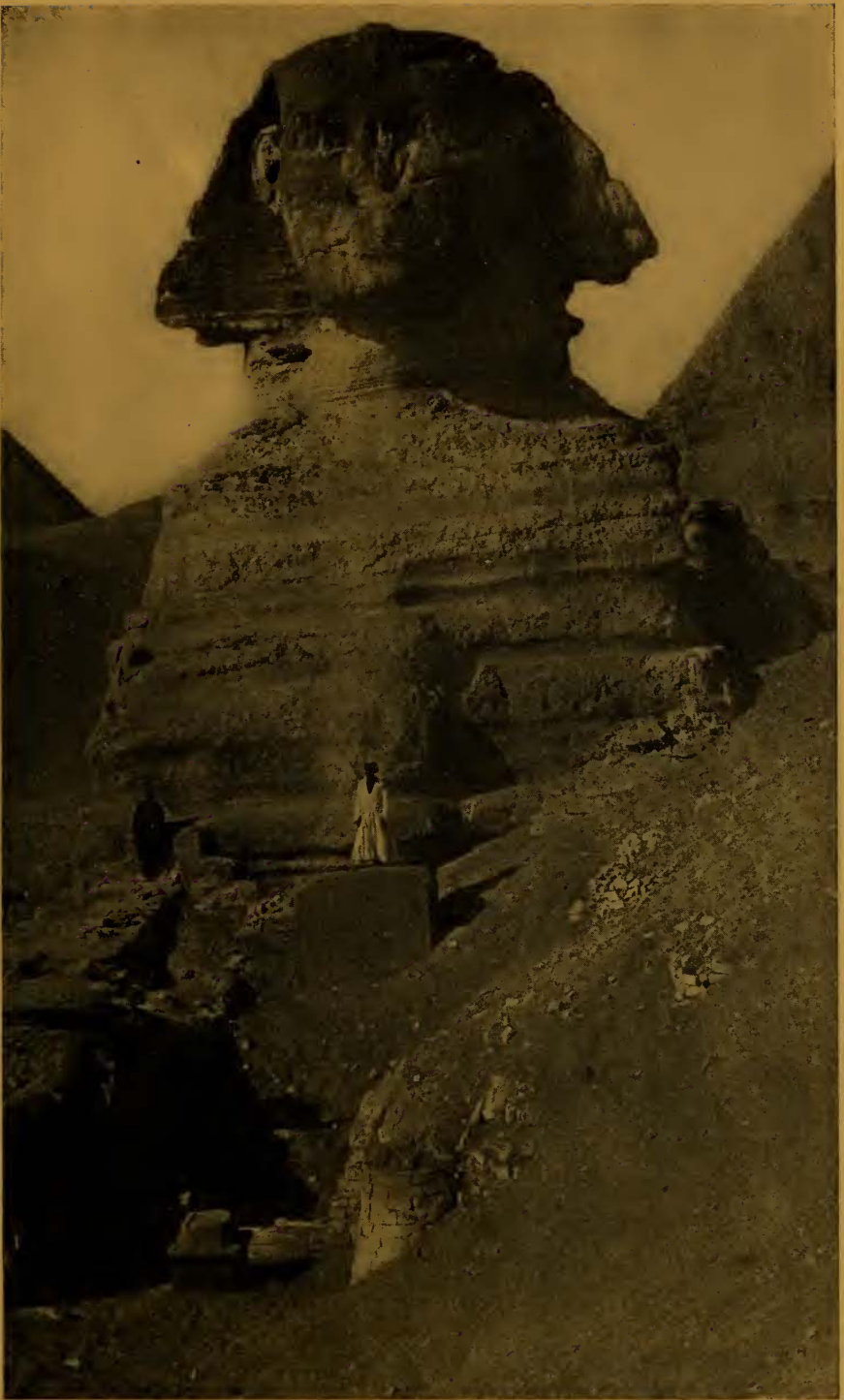
## THE SPHINX

The Sphinx is the symbol to modern occultists of the ancient wisdom and spiritual culture of the Egyptians. It played an important part in the administration of the civil government as well. Its origin is contemporaneous with the advent of the human species into the Nile Valley, and its secret has to do with that advent—whence the entering peoples came, who they were, and the means whereby they were led to it.

Its human head, animal body, rocky base, and (formerly) floral (lotus) embellishments in front suggest to the discerning, meanings which at once place this great monument rightfully within the pale of symbology on a titanic scale.

It has been intimately associated with the ART of the Rosicrucian Fraternity, which fact makes it impossible to give further details on the printed page.





### THE GREAT SPHINX — GIZEH

© Bonfils

MARPERO ASCRIBES IT TO THE GENERATIONS BEFORE MENA, CALLED "SERVANTS OF HORUS." HEWN FROM LIVING ROCK ON THE VERGE OF THE LIBYAN PLATEAU PAWS AND BREAST RESTORED BY THE PTOLEMIES AND CAESARS. HEAD-DRESS, NOSE, AND BEARD DESTROYED BY FANATICS. THE FACE IS STILL ONE OF POWER AND SELF-MASTERY.

STELA OF THUTMOSE IV. 1420 B. C. BETWEEN THE PAWS.

## STONEHENGE

Stonehenge was a Sun Temple of magnificent simplicity. It was Egyptian in its origin, which accounts for its presence or inclusion in this triad of monster symbols.

Stonehenge was not a Druid Temple as has often been claimed, but was undoubtedly used by the Druids and many human sacrifices were beyond a doubt offered therein.

The building of this great symbolic temple is credited to races of the Neolithic or New Stone Age, and observations of the Sun taken at Stonehenge in accordance with the aspects of the Temple's orientation indicate that it must have been built at least 1680 B.C., or 3,595 years ago.

The group originally contained many monoliths weighing over seven tons each, some of which must have been brot overseas to England.

The Stonehenge group consists of a circular earthwork 300 feet in diameter, within which there is a circle of trilithons, an arrangement consisting of two upright stones with a third across their tops. There were thirty such trilithons in a circle 100 feet in diameter. Inside this circle was a smaller one of blue stones, not native to British soil. Within this was a horseshoe of five huge trilithons containing ten monoliths, and within it was an inner horseshoe of blue stones. The open part of the horseshoe faces the sunrise at the summer solstice, the longest day of the year.

Beyond the circle a great monolith standing on the axis of the horseshoe, marks the point at which a spectator centrally placed within the horseshoe would see the sunrise at the solstice. On the circumference of the outer earth circle is the "Slaughter Stone." A fine recumbent stone across the axis near the central curve of the horseshoe is called the Altar Stone. The stones comprising the outer circle and the outer horseshoe are called the "Sarsens." The diagram will further show the symbolic arrangements and purpose of the group.

The lower photograph, No. 3, shows some of the traces of the progress of the Egyptian builders from Egypt to Britain. The scene is at Carnac (note the name), France, and is pre-historic. They are on the uplands of Morbihan and the avenues are orientated in such a way as to point to a very close connection with Stonehenge and Egyptian ruins. Brittany is replete with megalithic remains, having over 600 dolmens and over 800 isolated menhirs. The largest, at Lochmariaquer, is 67 feet high and weighs no less than 342 tons.



1



2



3

*Upper and Lower Photos © by Underwood & Underwood*  
 1, 2 THE STONEHENGE GROUP  
 3 RUINS AT CARNAC, FRANCE



DIAGRAM AND PLAN OF THE STONEHENGE GROUP,  
SHOWING OUTER AND INNER CIRCLES OF TRILI-  
THONS, THE ALTAR AND SOLAR AXIS.



DIAGRAM SHOWING ALL THE  
STONES, AFTER PROF  
FLINDERS PETRIE.



## DESCRIPTION OF PLATE ONE.

These symbols illustrate four distinct classes: Early geometrical types still used by Rosicrucians and in fact more or less by all occult students; true nature types used to express the special attributes popularly ascribed to each by common usage of long standing and persistence; conventionalized forms of true nature types such as may be found in unlimited quantity from the Alaskan totem poles to the ruins of Nineveh; and true nature types used proper or conventionalized as the expression of static truths.

The geometrical types shown at the top of Plate One show a marked analogy to the astronomical and astrological symbols shown in Plate Three, and bear witness to the close bond and organic connection between Astral and Astrological science.

These geometrical and nature symbols take the student back to the very beginning of idea or that expression in concrete form. They will be found in cuneiform and hieroglyphic forms of writing and can be easily identified in all alphabets from the Phœnecian texts, thru Greek, Hebrew, Arabic, and Anglo-Saxon up to the present day.

Geometrical symbology was used largely in the hieratic writings and reached its ultimate development during the mediæval period when the persecutions of ecclesiasticism made it necessary to communicate important truths or newly discovered laws thru the mediumship of a hidden, concealed, or occult style of writing.

The animal forms are self-explanatory. The Tree was the principal object of veneration of the ancient cult of tree worship which prevailed thruout early times, many times in connection with other and stronger religious cults. The use of sacred groves, sacred to Diana and other deities, during the Roman sway is well known, and the very object or principle it represents—fecundity, birth, evolution—gave rise to and stimulated the sexual orgies which took place amongst their secluded retreats at stated periods of the year.

The "Jesse Tree" or tree of David, used to indicate the alleged genealogy of Jesus, is perpetuated today in ecclesiastical art and usage and had its origin in the ancient cult of tree worship which prevailed thruout early times, often in con-

nection with other and stronger religious cults. The use of conventionalized trees in symbolism has been wide-spread thruout all ages and finds another counterpart today in so-called heraldic or genealogical trees.

The following figures will show still other geometrical symbols which have played important parts in occult science for many ages and further show the application of the triangles in depicting the projection of Microcosmos from Macrocosmos.



BUDDHIST



SHIELD OF DAVID  
OR  
SEAL OF SOLOMON



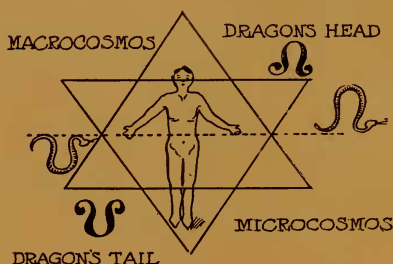
PHALLIC  
TRIAD



WIZARD'S FOOT  
PENTALPHA



TALISMAN  
OF THE  
FOUR ELEMENTS



The columnar ornament is a figure from the standard Masonic monitors showing the adaptation of a true nature series to purely symbolical delineations, applied to useful decorative and constructive purposes at the same time.



"THE CHAPTERS WERE ORNAMENTED WITH LEAVES OF LILYWORK, NETWORK AND CHAINS OF POMEGRANATES, DENOTING PEACE, UNITY, AND PLENTY  
THE LILY - FROM ITS EXTREME WHITENESS, AS WELL AS THE RETIRED SITUATIONS IN WHICH IT GROWS, DENOTES PEACE;  
THE NETWORK - FROM THE INTIMATE CONNECTION OF ALL ITS PARTS, UNITY, AND THE  
POMEGRANATE, FROM THE EXUBERANCE OF ITS SEED - PLENTY."



# PLATE 1



SPECIMENS OF GEOMETRICAL SYMBOLS USED BY EARLY ROSICRUCIANS AS UNITS IN MORE COMPLEX FIGURES.



DOVE-PEACE      LION-STRENGTH      OWL-WISDOM      FOX-CUNNING.  
TRUE NATURE TYPES USED AS SYMBOLS.



TRUE NATURE TYPES USED AS TOTEM SYMBOLS.

MAN



LION



EAGLE



OX



SYMBOLS OF THE FOUR EVANGELISTS.  
TRUE NATURE TYPES, WITH ADDITIONAL PHALLIC SIGNIFICANCE



## THE TREE TRUE NATURE TYPE

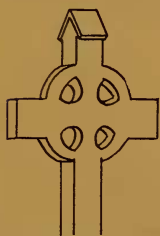
SHOWN NATURAL AND IN ONE OF ITS CONVENTIONALIZED FORMS THE TREE WAS AN OBJECT OF WORSHIP IN THE ANCIENT CULT OF TREE WORSHIP AND CONTINUED SO THRU THE TIME OF USE OF SACRED GROVES UP TO THE BACCHANALIA OF ROME. THE TREE IS THE MOTIF OF THE SO CALLED 'JESSE TREE' SO MUCH USED EVEN TODAY IN ECCLESIASTICAL ART AND EMBROIDERY. IT HAS AN INTIMATE ASSOCIATION WITH THE PRINCIPLES OF SEX WORSHIP.



## DESCRIPTION OF PLATE TWO.

We show herewith the development of the cross from the earliest times to the forms now in use. No attempt has been made to illustrate the manifold artistic and decorative amplifications, but solely to show those differentiations which include important features of interest to occult and other students.

Owing to the prevalence of Christian ethics, the cross has come to be commonly accepted as the emblem of execution of a transgressor against Roman law; and as a result, the magical symbol of some fancied salvation of the human race from a state of sin about which it knows really nothing and which originated in legend and mythos.



LUNIC, IRISH, CELTIC.  
MALE SACRIFICE.



CHINESE CROSS



A CURIOUS FORM  
OF SO-CALLED SWAS-  
TIKA CROSS, DAT-  
ING FROM THE NEO-  
LITHIC PERIOD  
FOUND AT NAQADA  
ON A CLAY SEAL

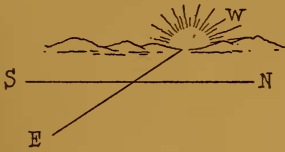
FROM SIGNS AND SYMBOLS  
OF PRIMITIVE MAN

As a matter of fact the cross belongs to every land, nation, race and tongue. It is the earliest, simplest, and undoubtedly the first form of concrete expression. It was the principal symbol used in the first, oldest and greatest world religion—the astronomical—from which all subsequent religions have developed. It was used in the second great world religion—the Phallic or Sex Worship—for deep symbolic purposes. It was the object of veneration during the third world system—that of Hero Worship; the fourth or Tree Worship, and could hardly escape being perpetuated in all the forms of ethical religious systems which succeeded. Buddhist, Confucian, Zoroastrian, and Christian, alike claim it as their principal religious emblem and it is a salient example of the truth that the simplest geometrical forms express the deepest, broadest and most widespread doctrines.

To the Rosicrucian, the cross contains no element of sectarianism, nor does it represent to him any special religious system. It stands for mighty truths relating to Man's existence prior to mortal birth, during mortal life, and after physical death; his involution, evolution and development. A more

# PLATE 2

## THE CROSS - ITS DEVELOPMENT.



PRIMÆVAL



EQUILATERAL



LATIN



ST. JOHN'S



ST. ANDREW'S



MALTA



FOURFOLD MYSTIC  
TEUTONIC



TAU



GREEK



ROSE CROSS  
WITH GLORY-STEPPED



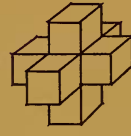
CRUX ANSATA



8 POINTED-BUDDHIST



CHRIST MONOGRAM



CUBIC



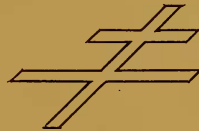
BYZANTINE



CELTIC



TREFOIL



SIGNATA

## ADAPTED NATURE SYMBOLS.



EGYPTIAN  
LOTUS -  
CONVENTIONAL



LILY



BUTTERFLY



EGGS

THIS GROUP OF SYMBOLS  
HAS BEEN USED FROM RE-  
MOTEST TIMES TO TYP-  
IFY THE RESURRECTION  
OR CONTINUITY OF LIFE.



RABBIT



GRAPES AND WHEAT  
EMBLEMATIC OF THE  
BREAD AND WINE, USED  
IN THE EUCHARIST.

complete statement regarding its aspects to Rosicrucians may not be given outside the College Adytum, but needless to say, the old legend of Constantine embodying the now famous motto, "In Hoc Signo Vinces," has a value and significance which may not be over-estimated. The greatest miracle the world has ever witnessed was the transformation of the emblem of a malefactor's execution into the spiritual emblem of one of the mightiest world powers—the Roman Empire.

The Nature types in Plate Two are examples of nature forms adapted to poetic, or imaginative symbology and are too well known to require further amplification.

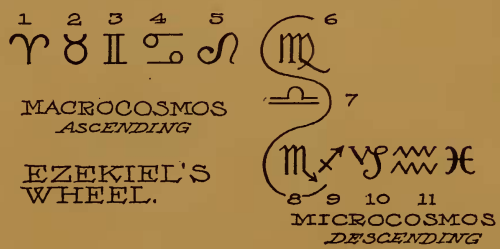
### DESCRIPTION OF PLATE THREE.

This comprehensive exhibit of signs used in astronomical and astrological science reveals one specially notable fact.—the geometrical basis of their individual construction.

These signs are of extreme antiquity, and have changed but little since the days of the Egyptians, Chaldees, and Hindus, as may be seen by the following group of Buddhist planetary signs.



Another salient feature which will be readily noted is the use of a given set of signs for more than one purpose. Thus planetary colors, days of the week, and planets are indicated by exactly the same signs, while the Zodiacal signs can be grouped to exhibit the great truth of Involution and Evolution in the ancient manner shown by the following diagram known as Ezekiel's Wheel:





These signs are also classified as Masculine, Feminine, Fire, Earth, Air and Water, Movable, Fruitful, Barren, Double Bodied, Equinoctial, and Tropical signs; characterizations which enable skillful astrologers accurately to determine important features of the horoscope.

We do not attempt to give herein signs commonly used in commercial life, such as typographical, musical, monetary, etc., all of which can be found in any dictionary, nor do we show such symbols as confront us every day in the familiar barber's pole, the alternating spiral bands of red and white, which anciently indicated the barber's duty as a surgeon or blood-letter. Neither is it of importance to students of symbology to trace the usage of such symbols as the pawnbroker's sign, or three golden balls, which came to be adopted as the sign of the trade when the Lombard merchants settled in England and are simply the three yellow effigies, byzants or gold coins laid upon a sable field as an heraldic device, but later expanded into balls for the purpose of attracting greater attention.

We will note some oddities however, namely, the duplication of signs in usage observed above. The same sign used to denote "sextile" is also the sign of a "fixed star" \* and with other astronomical symbols is used in musical notation. The sign ♃ is believed to have been originally the sign of Jupiter. It was placed at the top of a medical formula in order to propitiate the king of the gods towards support of the prescription. This same sign ♃ is also used in ecclesiastical symbology to denote the word "response" in the ritual rubrics. The sign of the cross is of course familiar and will be noted as the earth sign.

Another sign of ecclesiastical usage is the ☩ denoting "versicle" and bears a close relation to astronomical formulæ, from which as a matter of fact all ecclesiastical forms originated. Some curious signs will be noted, such as ♄ for Ceres, ♀ for Pallas, ♃ for Juno, and ♁ for Vesta. A comet is indicated thus ☄. Signs of notation are in part from the Greek alphabet; thus  $\alpha$  indicates mean distance,  $\beta$  celestial latitude,  $D$  diameter,  $\delta$  declination,  $\Delta$  distance,  $\lambda$  longitude, and the old familiar cross  $+$  North, while  $\mu$  stands for mean daily motion.

Botanical signs are interesting thus ̶ represents an undershrub, ̷ a shrub, ̸ a large shrub, ̹ a tree, and ③ a monocarpus plant. Medical signs are usually a puzzle to the uninitiated, thus ʒ indicates ounce, ʒss  $\frac{1}{2}$  ounce. ʒiiss  $1\frac{1}{2}$  scruple, etc.

All these signs, it will be seen, are of astrological origin.



## DESCRIPTION OF PLATE FOUR.

The symbols shown on this plate represent some of the principal figures from the great world system of Phallic Worship which prevailed for upwards of three thousand years, and vestiges or persistencies of which will be found in practically every religion extant today. Necessarily it is a subject which under our present system of ethics must be treated of with great caution and in presenting these illustrations there is every possible desire to avoid causing offence.

All the great world religions have retained sex references and interpretations in their theology and it is impossible to approach the contemplation of Deity or Man without taking into consideration those means by which visible organic life comes into manifestation.

Even today, we see such sects as the Adamites, Doukhobours, and many others endeavoring to practice principles and tenets founded entirely on the ethics of sex. The development of clothing and costume and other means of concealment of the figure makes any reference to sex principles border closely upon the suggestive and often furnishes pabulum for the prurient minded.

Nevertheless, we cannot avoid the observation of vestiges of the old sex worship in our study of any system of theology, ancient or modern, any more than we can avoid discussion of reproductive methods in our study of physiology, biology, or anthropology.

We are not concerned in this treatise with an exegesis of the doctrines of ancient sex worship, but we publish these few well-chosen illustrations merely to complete our study of symbology.

The examples shown are chosen from Egyptian, Hindu, Early Christian, Gnostic and Modern Christian sources, and will be found fairly representative. It will be seen that beginning with the hieroglyphs, these persistencies have come down to us thru many of our most common forms of usage and decorative art. The Fleur-de-lis and the Maypole are notable examples, and the custom of hanging the mistletoe and the indulgence in osculation beneath it, has a similar origin which may not be entered into more fully in this book.

These examples of sex symbology are from temple sculptures and bas-reliefs, and will be recognized by travelers who have covered the oriental ground with any degree of com-

pleteness; also from religious instruments and vestments, manuscript indentures, and old gems, of which our museums show a wide variety.

Entire sects devoted to the active practice and observance of sex-worship still exist thruout Egypt, Palestine, Arabia and Hindustan.



# PLATE 4



GOD SILVA STANDING  
IN AMBIENT YONI.



FISHES-AN OLD  
GOOD FRIDAY  
YONI SYMBOL



SIS-TRUM

HINDU "DEVI"  
"PHALLUS."



PHALLIC EMBLEMS FORM  
SEVERAL OF THE IMPORTANT  
GLYPHS OF THE EGYPTIANS



ARDANARI ISWARI



TORTOISE



A PHALLIC PERSISTENCE  
IN MODERN EUCHARIS-  
TIC VESTMENTS.



BEE



EVOLUTION OF THE FLEUR-DE-LIS



THE MAYPOLE

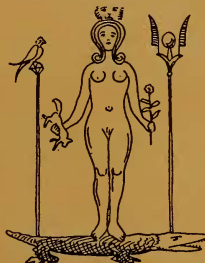
IHCOTC



XPE OCTOC

CATACOMBS

THE PHALLIC SYMBOLS  
AND EMBLEMS ON THIS  
PLATE HAVE BEEN SE-  
LECTED FROM EGYPT-  
IAN, HINDU MEDIAEVAL  
AND CHRISTIAN SOU-  
CES AND MAY BE CON-  
SIDERED SUFFICIENT-  
LY REPRESENTATIVE.

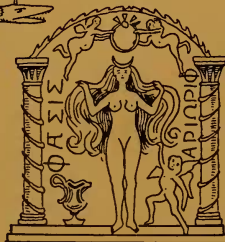


FROM A VERY FINE  
OLD Gnostic  
SEAL ON SARDONYX

(LOWER FIG.) VENUS  
SYMBOLIC OF THE  
FEMININE POWER  
IN NATURE



MITHRAIC



## DESCRIPTION OF PLATE FIVE.

The cosmic or so-called "All-Seeing" Eye, and the Chalice (or Cup) with the Egg and Flame are a combination of symbols well known to Rosicrucians and to students of its philosophy both within and without the Order, altho the complete meaning of them cannot be known outside the Initiations of the First and Second Grades.

These symbols are often used in combination with other symbols and many allusions and illustrations will be found in the bibliography of Rosicruciana.

It is not permissible to give the full explanation of this symbol herein, but a broad, general statement for the information of the general reader will be found in "An Outline of Occult Science,"<sup>1</sup>

"If we wish to draw a material, yet supersensible, picture of these human beings in the very beginning of the Earth's evolution, we must imagine a psychic ovoid, or egg, contained within the circumference of the earth, and enclosed on its lower surface as an acorn is by its cup. The substance of the cup, however, consists solely of heat or fire. The process of being enveloped by heat not only causes the kindling of life in human nature, but a change appears simultaneously in the astral body. In this body there becomes incorporated the first rough outline of what afterwards becomes the sentient soul. We may therefore say that man at this stage of his existence consists of the sentient soul, the astral body, the etheric body and the physical body, which latter is formed out of fire. In the astral body there surge up and down those spiritual beings who are connected with human existence. Man feels himself bound to the earth-body by the sentient soul."

The chalice is the cosmic womb; the egg, humanity nascent and in process of evolution; the flames, primordial and approximate heat—the vivifying life of the Absolute.

For those who desire material for concentration and meditation, no better or more profitable subject exists. Concentration on the thots expresst above, utilizing this symbol as the thot picture, will produce results which will repay the seeker a thousandfold. Develop the symbol by deep meditation and concentration into its deeper significances and mayhap it will lead *you*—the reader—into fields where your feet have never thus far entered.

*Rudolf Steiner, Ph.D.*

PLATE 5



## THE SYMBOLOLOGY OF FRATERNALISM.

This work would not be complete without mention of the rather elaborate and extensive symbology of the multitude of fraternal and so-called secret orders thruout America and many parts of Europe.

In deference to the relative degree of secrecy maintained or assumed by each Order, no attempt will be made to describe the symbols shown on the opposite page. In fact such procedure is not necessary, as all these symbols come under the head of what may be called "Applied Symbology" and are used extensively not only by secret societies but by institutions of learning as well. The devices used so much at present by hotels are largely based upon heraldic designs which, altho symbolic, do not come properly within the scope and purpose of this work. Heraldry, we may say in passing, is a science by itself, symbolic and allegoric in its expression.

The several symbols shown opposite are so simple that their meaning may easily be discerned from their very nature, and the lessons they inculcate in the several societies which use them (many of them in common) may be readily imagined. The Square and Compasses, Holy Bible, Coffin, Sprig of Acacia, etc., are among the most common Masonic symbols, while the Three Links are quickly identified as belonging to the Odd Fellows.

The Owl, Books, Lamp of Learning, etc., are used in various arrangements by schools and colleges; the Cross in many developments is used by hundreds of religious societies, and also forms the almost invariable basis of the decorations of foreign orders.

National emblems and symbols are usually taken from some feature which forms one of the principal types of a given country. All these symbols, while under the head of Applied Symbology, may be classified as belonging to the educational section of commercial symbolism and as such do not belong properly to the sphere of exact and true symbology. They are interesting, however, and serve a very useful purpose.



